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A GRAMMAR OF THE HAUSA
LANGUAGE

BY THE SAME AUTHOR

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A GRAMMAR
OF THE
HAUSA LANGUAGE

BY

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PREFACE

THIS Grammar is primarily for students who have already acquired some knowledge of the Hausa language.

In its compilation the Author has been at pains to make the vocabulary as diversified as possible, so that there are few words in common use that have not been made use of.

All rules, too, have been fully illustrated, and, as regards such as have only been slightly noticed by other writers, the Author has for preference selected sentences from texts to which all students of the language have access. In this way the existence of the rules themselves is more readily recognised.

The origin of the Hausa language is not inquired into here, and etymologies are only occasionally examined. Both of these subjects were discussed by the Author in his recently-published work, "The Languages of West Africa," and a repetition seemed somewhat unnecessary.

The same observation applies to the native script, which is Arabic slightly modified. It would have been

of little use to give here the alphabet alone, unless accompanied by instructions for its use and by literary specimens with transliterations, translations, and critical notes; and to treat this subject adequately a great deal of space would be required: hence its entire omission.

The proof-sheets of this work have been read by the Author's brother, Mr Charles Migeod, 2nd class Resident in Northern Nigeria.

F. W. H. MIGEOD.

GOLD COAST COLONY,

March 1914

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A GRAMMAR OF THE HAUSA LANGUAGE

CHAPTER I PHONETIC NOTES

PART I

ACCENT, POSITION OF

PENULTIMATE

The stress accent is as a general rule on the penultimate syllable.

ULTIMATE

1. It is on the last syllable in some few words, as “kadán,” *little*.

2. In nouns taking the plural termination “ai.”

3. In verb forms ending in “a” or “o” as vowels of direction.

4. When final “s” is added to a verb for “voice” purposes, as “zubás,” from “zuba,” *to pour*.

ANTEPENULTIMATE

There are similarly a few words that take the accent on the antepenultimate, as—

Mágani *medicine*

Tákalmi *shoe*

Táberma *mat*

MOVEMENT OF ACCENT

1. When an objective pronoun follows the verb, joined by "n," as in Present tense No. I., it takes the nature of a suffix to the verb, and the accent is shifted to the new penultimate syllable—

Ina dubánsa *I am looking at him*

2. When a word is reduplicated the accent usually moves to the last syllable—

Chiyé-chiyé plural of infinitive form of "chi" *to eat*
 Mazá-mazá *quickly*; but if not emphasised it remains
 "máza-máza"

In reduplicated colour adjectives, however, the accent does not move.

3. In some derived nouns the accent moves towards the suffix; in not a few, however, it remains unaltered—

Sáyowa	<i>selling</i>	from	sáye	<i>to sell</i>
Jefáwa	<i>throwing</i>	„	jéfa	<i>to throw</i>

In the latter the final vowel is long, and so rather attracts the stress accent.

4. In some plural forms the accent remains on the same syllable as in the singular form, though the rule is that it should move towards the suffix—

Wátani	<i>months</i>	from	wata
Hánaye	<i>hands</i>	„	hanu
Hánua	<i>hands</i>	„	hanu

5. If "mai-" is prefixed to a noun or verb, it still remains an accented syllable, and so the word it is prefixed to does not change its accentuation—

Maimágani	<i>doctor</i>	from	mágani
Maimagána	<i>a person speaking</i>	„	magána
Maidóki	<i>horseman</i>	„	dóki
Maigaskía	<i>man of truth</i>	„	gaskía

PART II

INTERCHANGEABILITY OF LETTERS

CONSONANTS

(1) *Variation of Consonants*

Some variations are merely local peculiarities.

L, R, T

These letters are interchangeable in Hausa, for phonetic reasons, the same as they are in other negro languages.

The word in most common use subject to this variation is the preposition "na," *of*. In the feminine gender it is "ta," which is commonly shortened to "t," and "t" in its turn may become "l" or "r." For instance—

Ya-t-malam, Ya-l-malam, Ya-r-malam, *the mallam's daughter,* are all equally correct.

Biar, bial, and biat, *five*, are all heard.

Halbi, harbi, *to shoot*; and in Maiharabi for Maihalbi, *shooter*, an exaggeration of the "r" sound is shown.

This emphasis of the "r" sound is also found in connection with the preposition "of," chiefly if not entirely in the Hausa spoken in the more northerly parts. It is especially found after a long "a." For instance—

Mine kameriki ?

What caught you ?

Kameriki = kamarki = kamaki

R, S

Sayer	sayes	<i>sell</i>
Sayeruwa	sayesuwa	<i>selling</i>
Arna	asna	<i>heathen</i>
Yer	yes	<i>throw away</i>
Hasso uku	har so-uku	<i>up to three times</i>
Zuchiasu	zuchia-l-su	<i>their heart</i>

N or another letter for S

Benne		bisne	<i>burial</i>
Muka tarad da yaki	for	Muka taras da yaki	<i>We joined in battle</i>

P and F

Fashe	pashe	<i>break</i>
Tafshi	tapshi (also tabshi, taushi)	<i>soft</i>

F and H (H is Katsina dialect).

Fudu	hudu	<i>four</i>
Funtu	huntu	<i>naked person</i>
Tafi	tahi	<i>go</i>
Bafellanchi	bahillachi	<i>Fula</i>

T, K, R

Tutut, tutuk, tutur, tutu	<i>for ever</i>
---------------------------	-----------------

N and M, the latter before a labial.

Kulun	kulum	<i>always</i>
Em bika ?	for En bika ?	<i>Shall I follow you ?</i>

T, Ch, S

Wotika, wochika	wosika	<i>letter</i>
Tasubi	chasubi	<i>bead</i>

It is often doubtful whether "ts" or "ch" should be written, though any doubt that there may be vanishes when the word is seen written in Arabic character.

In this connection it should be noted that the Arabic "ta" or "tsa" is often written in Hausa for "dal," and "shin" for "cha."

Gb for B

A very few words admit "gb" for "b," some speakers sounding the "g" where others do not. The "gb" is a sound of pure negro origin—

Gbache	bache	<i>destroy</i>
Gboye	boye	<i>hide</i>

(2) *Vocalisation of Consonants*

In some parts of the Hausa country two consonants coming together are readily admitted. Elsewhere, especially nearer other negro influences, such combinations are not much found. Two alternatives exist—either to insert an intermediate vowel harmonising with the other vowels in the word, or to vocalise the first consonant of the two. Nearer Arabic or Berber influences the harder forms are always found, but a negro of another tribe learning Hausa invariably uses one of the softer forms.

It might possibly be supposed that it is the original form of the word which has the intermediate vowel, and that this vowel is eliminated to make the harder form. That the reverse is the case is made clear by the position of the accent, which is on the penultimate in the shorter form of the word, and remains on the same syllable, which becomes the antepenultimate, in the longer form of the word.

The following are examples of the two processes—

Sarki	sariki	<i>chief</i>
Ber	beri	<i>leave</i>
Duk	duka	<i>all</i>
Girma	girima	<i>big</i>
Damre	darime, daure, dore	<i>bind</i>
Amre	aure	<i>marry</i>
Samri, samli	sauri	<i>hasten</i>
Samri	sauri	<i>young man</i>
Kamna	kauna, kona	<i>love</i>
Takalma	takoma	<i>shoe</i>
Zamna	zona	<i>sit</i>

It may here be noted that syllables ending in a consonant occur more commonly in the middle of a word than at the end, the tendency being, as here seen, to eliminate or soften them—

Mafelfechi	<i>fans</i>
Sarki (sariki)	<i>chief</i>
Tutuk (tutu)	<i>for ever</i>

(3) *Insertion of Semi-vowels after Consonants*

“W” is commonly inserted after “k” and “g” when followed by “o”—

Akwai	for	akoi	<i>there is</i>
Gwonda		gonda	<i>pawpaw</i>
Kwoi		koi	<i>egg</i>
Kwomi (rare)		komi	<i>everything</i>
Kwoiya		koiya	<i>teach</i>

The semi-vowel “y” may be introduced after “k” and “g” before “i” and “e.” This usage seems due to the influence of other negro languages. It is comparatively rare in the purest forms of Hausa, if the more northerly be taken as such, but it is found to be almost invariably made use of in the speech of negroes of tribes to the south-west when they speak Hausa. This is especially so in the Gold Coast Colony.

Chauta, kyauta	for	keauta (written kauta)	<i>a present</i>
Kyetu	„	ketu	<i>flint</i>
Kyanwa	„	kenwa	<i>cat</i>
Gyero	„	gero	<i>corn</i>

Nevertheless this introduction of a semi-vowel plays a very considerable part in the formation of nouns derived from verbs in Hausa, indicating that this same influence existed long ago, even if there has been an interval in which it has ceased to operate.

For example, when the root of a word ends in “t,” the final vowel being “a” or “o,” and for some grammatical reason this vowel is changed to “e” or “i,” a “y” sound creeps in, with the effect of adding a sibilation—

Sata	sache=satye	<i>steal</i>
Bata	bache=batye	<i>destroy</i>
Kotanta	kotanche=kotanty	<i>compare</i>

This is very clearly seen in the participles—

	Batache=batatye	<i>destroyed</i>
	Batachia (f.)=batatyia	
But	Batatu (plu.)	

For the same reason are—

Tarsa	tarshe=tarsye	help
Hausa	bahaushe=bahausye	Hausa

Contraction of W and Y

These semi-vowels are often elided either in a derived word or even when two words come together, the latter applying to “y.” It is often doubtful whether it is more correct to write them or to omit them. It must, however, be observed that their insertion seems preferable in some words, and it is better to omit them in others—

Tafowa=tafoa	coming
Tafiya=tafia	going
Zanowa=zanoa	cloths
Gaisuwa=gaisua	salutation
Sunkai=sunka yi	they did

The appearance of “w” or “y” in the verbal nouns depends on the associated vowels;—“a,” “o,” “u” requiring “w”; “i” requiring “y”; and “e” either. This interchangeability is seen in “na wuni”=“na yini,” *I spend the day.*

VOWELS

(1) *Variation of Vowels*

There is a great tendency in Hausa to use short vowels, and many words are pronounced indifferently with long and short sounds.

This practice may be possibly due to the former existence of closed syllables now no longer recognisable. That they have existed, however, may be seen from such words as “tutuk,” or “tutu,” *for ever.*

A

“A” is in many words so short as to seem also “e” or “u.”

Teffi	for	tafi	go
Serki	„	sarki	chief
Dere	„	dare	night
Seyesua	„	sayesua	selling
Mini	„	mani	to me
Fudda	„	fada	tell

The prefix “mai-” is usually pronounced as “may” in English, and not as the sound in the word “might.”

A and O

Waje=woje *side* Wani=woni *another* Wannan=wonan *this*

A and U

Mamu=mumu *to us* Maku=muku *to you*

I and U

Filani (Hillani)=Fulani, <i>Fulas</i>	Fukafuke=fikafike	<i>feather</i>
Rufe=riffe	Mutanc=mittane	<i>men</i>
<i>call</i>		

(2) *Omission of Vowels*

Final “i” is the one most commonly elided. This usually takes place when an objective pronoun is joined to the verb—

Ban san'shi ba	Ba na sani shi ba	<i>I do not know him</i>
Na gan'shi	Na gani shi	<i>I saw him</i>
Ber'shi	Beri shi	<i>Let him</i>

The first personal pronoun “ni” is shortened to “n” in “zani”—

Zan' for Zani *I will go*

Other elisions—

Gareshi=garesa=garuss	<i>towards him</i>
Masa=muss	<i>to him</i>
Akasa=akass	<i>on the ground</i>
Ya manche tagia tass	<i>He forgot his hat</i>

Omission of Syllables

There are found both long and short forms of words. The short forms are usually poetical—

Dau, do, for dauka *take up.*

CHAPTER II

NOUN

NOUNS are simple and derived. They have gender and number, but are not inflected for case.

PART I

DERIVATION OF NOUNS

Simple nouns are those of which the origin cannot be traced beyond the present form—

Gona	<i>farm</i>	karifi	<i>strength</i>
------	-------------	--------	-----------------

Derivatives are such nouns as can be traced to their primary parts—

Mai-gona	<i>farmer</i>	Mai-karifi	<i>strong man</i>
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All infinitives may be used substantively without change of form—

Kedaya-n-sa da wuya	<i>To count it is difficult (lit., counting of him with difficulty)</i>
Chi-n-sa da dadi	<i>It is nice to eat</i>
Fado-fado ba yi ba (proverb)	<i>Talking is no good</i>
Do-n-so, ya rasulu, domi-n-so-n-fiayo	<i>Because of love, O Prophet, because of love of God (lit., Excellence)</i>

(For further examples see under the Verb (Infinitive).)

Derivation of nouns takes place by means of prefixes and suffixes, and sometimes by means of both together.

Derived nouns are formed in the following ways :—

Concrete nouns—

1. Noun with personal particle prefixed.
2. Noun with material particle prefixed.
3. Verb with personal particle prefixed.
4. Verb with material particle prefixed.

Abstract nouns—

5. Verb with prefix.
6. Noun with suffix.
7. Verb or adjective with suffix.

Verbal nouns—

8. With suffix or unchanged.

Concrete nouns—

9. Feminine nouns derived from masculine form.
10. Nouns ending in “ya.”
11. Compound nouns.
12. Adjective used as noun.
13. Noun phrases.

Description of Classes of Derived Nouns

1. *Concrete nouns formed from other nouns with personal particle prefixed.*—There are four particles relating to persons: “ba,” “da,” “mai,” “ma.”

Ba

“Ba ” means inhabitant of a country, and is compounded with place names for the most part—

Ba-haushe	<i>Hausa man</i>	Ba-hausa	<i>Hausa woman</i>
Ba-kano	<i>Kano man</i>	Bature	<i>white man</i>

(Further examples are given in the tables of plurals.)

Da (“ya ” feminine)

“Da,” meaning *child*, is compounded with place names when it means *native of*. With other nouns it acts as

a diminutive. Unlike “ba,” the preposition “n,” *of*, is inserted—

Da-n-Kano	<i>native of Kano</i>	Da-n-birni	<i>native of the city</i>
Da-n-akwia	<i>kid</i>	Da-n-zunzua	<i>a little bird</i>

Feminine.

Ya-l-Kano *femal: native of Kano, daughter of Kano*

Also in some idiomatic cases.

Da-n-zane *a fragment of cloth* Da-n-bindiga *soldier*

Mai

“Mai” means *owner of* or *doer*, and expresses the agent, as—

Mai-gona	<i>owner of a farm</i>
Mai-gaskia	<i>a man of truth, or one speaking the truth</i>
Mai-wayo	<i>a cunning person</i>
Mai-shi	<i>the owner of it</i> (shi is the 3rd personal pronoun)

NOTE. — “Mai” also forms adjectives and the present participle, which see.

Ma

“Ma” is a personal particle as well as a material particle. It has a similar sense to “mai,” as a personal particle, but it is not compounded with nouns in their simple form—

Mafauta, *butcher*, from fauta, *slaughter*, itself derived from fawa, *to slaughter*
 Mafauchi, *butcher*, from fawa (fauchi is not found)
 Makaranchi, *scholar*, from karanta, *to read* (karanchi is not found)

2. *Concrete nouns with material particle prefixed.*—There is only one prefix, “ma-.”

As in the preceding class, it is prefixed, not to the pure noun form, but to a derived form—

Matsorachi, *cowardice*, from tsorachi, which is a derivation of tsoro, *to fear*, but is not found alone
 Mafauta, *place of slaughter*, from fauta, *slaughter*.

3. *Concrete nouns formed from a verb with a personal particle prefixed.*—These particles are “mai” and “ma”—

Maihalbi	<i>marksmen, hunter</i>	from	halbi	<i>to shoot</i>
Maikoiyo	<i>learner</i>	„	koiyo	<i>to learn</i>
Mai-aski	<i>one that shaves</i>	„	aski	<i>to shave</i>
Mai-giri-baba	<i>she of the big eyebrows</i>			

Ma

The final vowel is “i” generally—

Makami	<i>one that catches</i>	from	kama	<i>to catch</i>
Makiyi	<i>hater</i>	„	ki	<i>to hate</i>
Makoiyi	<i>teacher</i>	„	koiya	<i>to teach</i>
Makeri	<i>blacksmith</i>	„	kira	<i>to forge</i>
Maso	<i>one that loves</i>	„	so	<i>to love, to want</i>
Makiayi	<i>herdsman</i>	„	kiwo	<i>to tend cattle</i>
Makiaji	<i>one who refuses to hear</i>	„	ki	<i>to refuse, ji to hear</i>

4. *Concrete nouns formed from verb with material particle prefixed.*—These are the particle “ma,” and also the nouns “abu,” *thing*, and “wuri,” *place*.

Ma

The final vowel of the verb changes to “i”—

Madafi	<i>kitchen</i>	from	dafa	<i>to cook</i>
Madubi	<i>looking-glass</i>	„	duba	<i>to look at</i>
Makami	<i>trap</i>	„	kama	<i>to catch</i>
Mashidi	<i>halting-place</i>	„	shida	<i>alight, to encamp</i>
Mazamni	<i>seat</i>	„	zamna	<i>to sit down</i>

Abu, Thing

The preposition “n,” *of*, enters into the composition of the word, and “abu” usually takes the form “abi,” which is never found alone—

Abi-n-chi	<i>food</i>	from	chi	<i>to eat</i>
Abi-n-sha	<i>drink</i>	„	sha	<i>to drink</i>
Abin-mamaki or Abu-n-mamaki	<i>a wonder, miracle</i>	„	mamaki	<i>a marvel (is a noun)</i>
Abin-sara	<i>accusation</i>	„	sara	<i>to accuse</i>
Abin-tsoro	<i>a thing to fear</i>	„	tsoro	<i>to fear</i>
Abin-worigi	<i>plaything</i>	„	worigi	<i>play (a noun)</i>

Wuri, Place.

This prefix also requires the preposition “of”—

Wuri-n-kwana	<i>sleeping-place</i>	from	kwana	<i>to sleep</i>
Wuri-n-kiwo	<i>pasture</i>		kiwo	<i>to feed cattle</i>
Wuri-n-rubutu	<i>writing-place</i>		rubutu	<i>to write</i>
Wuri-n-sabka	<i>halting-place</i>		sabka	<i>to alight</i>
Wuri-n-shida	<i>halting-place</i>		shida	<i>to alight, (i.e., from horse or camel)</i>

5. *Abstract nouns formed from verbs with prefix “ma-.”*—
The final vowel becomes “i”—

Makari	<i>end</i>	from	kare	<i>to finish</i>
Mahani	<i>hindrance</i>	„	hana	<i>to hinder</i>
Mafari	<i>beginning</i>	„	fara	<i>to begin</i>

6. *Abstract nouns can be formed from concrete simple nouns with the suffixes—*

-chi (m.) and -ta (f.)

-n-chi (m.) -n-taka (f.) “n” being the preposition of

“-N-chi” is of Kano origin and “-n-taka” of Sokoto origin—

-chi (m.) and -ta (f.)

Bauchi	bauta	<i>slavery</i>	from	bawa	<i>slave</i>
	kauta	<i>present beauty</i>	„	keao	<i>beauty</i>
	kariata	<i>lying</i>	„	karia	<i>lie</i>
	makafta	<i>blindness</i>	„	makafo	<i>blind man</i>
	wauta	<i>folly</i>	„	wawa	<i>fool</i>
	sarauta	<i>kingdom</i>	„	sariki	<i>king</i>

-n-chi (m.) -n-taka (f.)

Bakunchi	bakuntaka	<i>strangeness</i>	bako	<i>stranger</i>
Baranchi	barantaka	<i>service</i>	bara	<i>servant</i>
Daianchi	daiantaka	<i>singleness</i>	daia	<i>one</i>
Diyanchi or diyauchi	diyantaka	<i>freedom</i>	diya	<i>free person, offspring</i>
Gadonchi	gadontaka	<i>inheritance</i> (abstract)	gado	<i>inheritance</i> (concrete)
Malanchi	malantaka	<i>priestcraft</i>	malam	<i>priest</i>
Raganchi	ragantaka	<i>laziness</i>	rago	<i>idler</i>
Sarkanchi	sarkantaka	<i>kingship</i>	sariki	<i>king</i>
Tsiranchi	tsirantaka	<i>safety, salvation</i>	tsira	<i>save</i>
Ubanchi	ubantaka	<i>fatherhood</i>	uba	<i>father</i>

Yaranchi	yarantaka	youth (abstract)	yaro	boy
Yawanchi	yawantaka	multiplicity	yawa	many
Zarumchi	zarumtaka	bravery	zarumi	brave man,
			or zarimi	body-guard
Fulanchi		what belongs to the Fula	Fula	Fula
Hausanchi		what belongs to the Hausa	Hausa	Hausa
Turanchi		what belongs to the white man	ture	the white man's country

7. *Abstract nouns formed from a verb or adjective with suffix.*—The suffixes are “-chi” and “-ta.”

-chi (m.)

This is never added to a verb alone. The prefix “ma-” is added as well. Some of these words have a concrete as well as an abstract meaning—

Maaikachi	labour and labourer	aiki	work (n. and v.)
Mafauchi	slaughtering and butcher	fawa	to slaughter
Marokachi	begging and beggar	roko	to beg
Marowachi	greediness	rowa	to be greedy and covetousness
Matsorachi	cowardice	tsoro	fear (n. and v.)

-ta (f.)

Chiwuta	sickness	chiwo	sick (n. and v.)
Gajerta	shortness	gajere	short
Kasamta	uncleanness	kasami	unclean
Kuturta	leprosy	kuturu	to be leprous
Mugunta	evil	mugu	bad

8. Verbal nouns are formed with the suffix “-wa.”¹ Many verbs do not take this suffix, but the infinitive is used with the same sense. Verb forms ending in “-da,” for instance, do not admit of it.

A few nouns in this list have practically a concrete sense. Their gender is feminine—

Baiwa	giving, gift	ba	to give
Chewa	saying	che	to say
Dubawa	looking	duba	to look at
Fitowa	coming out	fito	to come out

¹ See also under Derived Verbs, class 8, and Present Participle.

Gamuwa	<i>meeting</i>	gamu	<i>to meet</i>
Gaisua	<i>saluting, salutation</i>	gaishe	<i>to salute</i>
Kaiwa	<i>bringing (a present to a chief)</i>	kai	<i>to bring</i>
Kamuwa	<i>catching</i>	kamu	<i>to catch</i>
Karewa	<i>ending</i>	kare	<i>to finish</i>
Koiyawa	<i>teaching</i>	koiya	<i>to teach</i>
Koiyasuwa			
Lalachewa	<i>idling, idleness</i>	lalache	<i>to be idle</i>
Mutuwa	<i>dying, death</i>	mutu	<i>to die</i>
Rabuwa	<i>separating</i>	rabo	<i>to separate</i>
Rantsuwa	<i>swearing, oath</i>	rantse	<i>to swear</i>
Tafia	<i>travelling</i>	tafi	<i>to go</i>
Tareya	<i>assembling</i>	tara	<i>to assemble</i>
Tsirawa	<i>saving</i>	tsira	<i>to save</i>
Tadowa	<i>raising</i>	tada	<i>to raise</i>

(For other examples, see under plural.)

It will be noticed that for translation into English the present participial construction is used.

The verb form in “-as” also admits of this suffix—

Tayesuwa	<i>helping</i>	tayes (taya)	<i>to help</i>
Fitasuwa	<i>coming out</i>	fitas (fita)	<i>to come out</i>

9. A few nouns with a feminine meaning are derived from the masculine by some slight modification of the word, together with the addition of “a” as the terminal vowel.

Kane	<i>younger brother</i>	kanua	<i>younger sister</i>
Da	<i>son</i>	dia	<i>daughter</i>
Sariki	<i>king</i>	saraunia	<i>king's wife</i>
Yaro	<i>boy</i>	yarinia	<i>girl</i>

(For other examples, see under gender.)

10. “-Ya” is suffixed to a few verbs to make concrete nouns—

Kaya (m.)	<i>load</i>	kai	<i>to bring</i>
Mashaya	<i>drinking-place</i>	sha	<i>to drink</i>

11. There are no real compound nouns in the Hausa language, but two nouns may be joined by the preposition “of”—

Kada-n-gari	<i>lizard (lit., crocodile of the town)</i>
Ka-n-daki	<i>upper room (lit., head of room)</i>
Rua-n-sha	<i>drinking-water</i>

12. An adjective may be used as a noun.

Ko gida-n-sariki ko na talaka *Whether the house of a chief or of a poor man*

13. Noun phrases or noun sentences.—These are mostly found in proverbs—

Hauka-l-ba-ni magani-n-ta:	(For) the madness of "give me,"
Ungo	the remedy is: "take it"
Yao da gobe ke sa gini-	"To-day and to-morrow" is like
n-rijia da alura	having a well dug with a needle
Magani-n-kada aji, kada	The remedy for "let it not be
ayi	heard" is "don't do it"

Also Ya tafo wurina do-n-gaishe-ni *He came to salute me*

PART II

GENDER

Gender is grammatical. It is divided into masculine and feminine, and there is no neuter. The names of males are all masculine, and of females all feminine. The names of things and abstractions are either masculine or feminine according to their termination, the same applying to verbs when used in a noun form. A noun cannot be feminine except it ends in "a."

Nouns ending in "e," "i," "o," "u," and consonants are with the few exceptions of nouns representing the female sex, masculine.

Those ending in "a" are feminine, excepting those which represent the male sex and a few others.

The gender of each noun is given later under the plural.

Gender could be ignored as having a separate existence in a language if there were not other words, such as adjectives and pronouns, modified to agree with the noun according to the idea it represents. This is strictly so as regards plural, for, as will be seen in the chapter on the adjective, no distinction of gender is made in a noun when in the plural number. For instance—

Mutum nagari	<i>good man</i>	mache tagari	<i>good woman</i>
Mutane nagargaru	<i>good men</i>	mata nagargaru	<i>good women</i>

Exceptions for Gender

Although there is a gender to every noun, and nouns ending in "a" are assigned to the feminine gender, there is a great tendency to classify as masculine many nouns ending in "a" which are not the names of human beings or animals. This is especially common with those nouns which are used for prepositions, and is usually put down to carelessness in speaking. It is, however, a debatable point whether carelessness is possible to any appreciable extent with the mother tongue. It certainly exists with the written language, but the written form of a language always differs from the spoken form. The latter is the mother tongue, and it is learnt naturally much the same as the other functions of life, and accordingly varies but little from century to century unless subjected to some strong foreign influence.

It may therefore be taken that the apparent mistakes in gender are in reality idioms of the language which admit of perfect explanation, and their existence may be in accordance with a more influential rule of the language.

Seeing that it is by the adjuncts alone that the gender of a noun can be ascertained, the use of the masculine form for the feminine naturally requires some explanation, and it is in connection with the preposition "of" ("na," "n" for masculine, and "ta," "t," "l," "r," "t" for feminine) that the greatest uncertainties are found. This preposition as a copula, it may here be stated, plays a very important part in the structure of sentences.

The reason for the apparent exceptions that are found can only be ascribed to the more exigent rules of euphony. It is a common feature in some languages for words in a series to be made to agree with each other either in an initial syllable or in some other way. In Hausa itself this is found in the pronouns, in which "mini" is found for "mani," "mumu" for "mamu," etc.; and grammatical gender is probably largely assignable to the same reason.¹

When, therefore, apparent mistakes in gender are made, they must be put down to a rule of euphony over-riding a rule of grammatical gender, the latter being but the offspring of the former.

¹ See Languages of West Africa—chapter on Gender

Gender in Neighbouring Languages

Hausa together with a few languages to the south and east of it are the only ones in West Africa which indicate masculine and feminine gender. In Hausa gender is further developed than in Angas and Bolanchi—to mention only two of these languages—and so far as is at present known the latter only distinguish it in the pronouns, and not in the adjective as in Hausa. To such an extent is the gender idea developed in Hausa that adjectives, pronouns, verbs, and prepositions are all under its influence.

A great many other languages in West Africa have a neuter gender, which distinguishes things from persons effected by means of the 3rd personal pronoun singular, but they do not in any way recognise masculine and feminine gender. Hausa with its neighbouring languages form, therefore, a little group by themselves as regards gender.

The sex of living things is distinguished in three ways:—

1. By different words for male and female—

Uba	<i>father</i>	uwa	<i>mother</i>
Uba-n-gi ji	<i>master</i>	uwa-l-gida or uworigida	<i>mistress of the house</i>
Miji	<i>husband</i>	mata	<i>wife</i>
Mutum	<i>man</i>	mache	<i>woman</i>
Namiji	<i>male</i>	tamata	<i>female</i>
Ango	<i>bridegroom</i>	amaria	<i>bride</i>
Sarmayi	<i>youth</i>	budurua	<i>virgin</i>
Wa	<i>elder brother</i>	ya or iya	<i>elder sister</i>
Bunsuru	<i>he-goat</i>	akwia	<i>she-goat</i>
Rago	<i>ram</i>	tumkia	<i>ewe</i>
Toro	<i>male elephant</i>	giwa	<i>female elephant</i>
Doki	<i>horse</i>	godia	<i>mare</i>
Rakumi	<i>camel</i>	tagua	<i>female camel</i>
Zakara	<i>-cock</i>	kaza	<i>hen</i>

(Other examples will be seen in the tables of plurals.)

2. By adding words representing male or female—

Da-n-gari	<i>townsman</i>	ya-l-gari	<i>townswoman</i>
Da-n-uwa	<i>brother</i>	ya-l-uwa	<i>sister</i>
Zakara-zabi	<i>male guinea-fowl</i>	zabua	<i>female guinea-fowl</i>

NOTE.—“Zabi” is apparently the plural form of the word “zabua.” As the common form of many animals, birds, etc.,

is the feminine form, it is to this that the word "male" ("na-miji") is added when it is necessary to indicate the sex. For birds "zakara," cock, is more generally used.

3. The feminine may be formed from the masculine by a different termination to the same root. The masculine may end in any vowel, but the characteristic termination of the feminine is "a" in the syllable "ia," "ania," "nia," or "unia," as—

Anabi	<i>prophet</i>	anabia	<i>prophetess</i>
Ba-fulache	<i>Fula man</i>	ba-fulata	<i>Fula woman</i>
Ba-haushe	<i>Hausa man</i>	ba-hausa	<i>Hausa woman</i>
Ba-turc	<i>white man</i>	ba-turia	<i>white woman</i>
Bara	<i>servant</i>	barania	<i>female servant</i>
Barao	<i>thief</i>	baraunia	<i>female thief</i>
Bawa	<i>slave</i>	bauya or baiwa	<i>female slave</i>
Da	<i>son or free-man</i>	diya	<i>daughter or free-woman</i>
Gobro	<i>bachelor</i>	gobrua	<i>spinster</i>
Jariri	<i>infant boy</i>	jariria	<i>infant girl</i>
Kane	<i>younger brother</i>	kanua	<i>younger sister</i>
Mayi	<i>wizard</i>	mayia	<i>witch</i>
Mafauchi	<i>butcher</i>	mafauchia	<i>female butcher</i>

(See further under derived nouns, *supra*.)

Sariki	<i>chief, king</i>	saraunia	<i>king's wife</i>
Tsofo	<i>old man</i>	tsofua	<i>old woman</i>
Yaro	<i>boy</i>	yarinia	<i>girl</i>
Alfadari	<i>mule</i>	alfadara	<i>female mule</i>
Babe	<i>locust</i>	babania	<i>female locust</i>
Gado	<i>hog</i>	gadonia	<i>sow</i>
Kare	<i>dog</i>	kariya	<i>bitch</i>
Maraki } Mareki }	<i>calf</i>	maraka	<i>female calf</i>
Sa	<i>bull</i>	sania	<i>cow</i>
Safi	<i>young horse</i>	safia	<i>young mare</i>
Safe	<i>morning</i>	safia	<i>morning</i>

To these may be added a number of abstract nouns, which, if formed with the termination "-n-chi" (K) are masculine, but if with the termination "n-taka" (S) are feminine—

Yaranchi yarantaka youth

(See list of derived nouns in Part I.)

Common Gender

Some nouns relating to persons are of both genders. These include most nouns formed with the prefix "mai-," as—

Mai-aiki *worker* Mai-karia *liar* Mai-gaskia *speaker of the truth*

Others with the prefix "mai-" so exclusively represent the duties of men that they can only be of the masculine gender, as—

Mai-yaki *warrior* mai-gona *farmer* mai-doki *horseman*

It is to be noted that nouns with the prefix "mai-" are unchanged for gender, but those with the equivalent prefix "ma-" take a gender termination.

List of Some Nouns ending in "a" which are Masculine

(Names of human beings and animals of the male sex are not included).

Baba ¹	<i>greatness</i>	Magana ²	<i>speech</i>
Baka	<i>bow</i>	Nama	<i>flesh</i>
Baya ²	<i>back</i>	Rana	<i>day (m. and f.)³</i>
Bisa ²	<i>top</i>	Rijia ²	<i>well</i>
Gaba ²	<i>front</i>	Rua	<i>water</i>
Gida	<i>house</i>	Suna	<i>name</i>
Guga	<i>bucket</i>	Taberma	<i>mat</i>
Igia	<i>rope</i>	Tsaka ²	<i>middle</i>
Kama ²	<i>likeness</i>	Tsofa	<i>old age</i>
Kasa	<i>ground</i>	Wata	<i>moon and month</i>
Kaya	<i>load</i>	Yawa	<i>crowd</i>
Kusa	<i>nearness</i>	Zuma	<i>honey</i>
Kwaya	<i>ear of grain</i>		

(See further under plural forms.)

PART III

NUMBER

There are two numbers in Hausa—the singular and plural. The plural is formed in a great variety of ways,

¹ Commonly used as an adjective.

² These nouns, though commonly masculine, are also met with in the feminine gender. When used as prepositions the masculine gender is commonly preferred.

³ Rana = *sun* is fem.

and is extraordinarily rich in forms. Many nouns have as many as four plural forms. Most of these forms were originally, no doubt, of dialectic origin, but with the spread of the Hausa language as a *lingua franca* they have come to be used indiscriminately or so as to suit the harmony of the sentence. Some are more commonly used than others, and it is possible that there are slight distinctions of meaning, which are now quite disregarded, or, at all events, rarely paid any attention to. Among such possible distinctions are the definite as against the indefinite state, a collective sense as against one that preserves the distinctions of the individuals, or duality as against plurality.

In the present state of knowledge no etymology offers itself for any of these plural suffixes.

The plural in any language has probably originated in one of the following three methods¹ which, however, often become greatly corrupted, and when adopted into another language cease to be recognisable—

1. Reduplication.

2. Addition of an adjective meaning “many” or “all.”

3. Addition of the word “they” or “them.”

1. The first method is found in Hausa both in its purity and also modified. When modified the last syllable of the word is duplicated, and some change is also made in the final vowel, as—

Iri-iri	from	iri	<i>kind, sort</i>
Hainyaiyai	„	hainya	<i>road</i>
Dakunkuna	„	daki	<i>hut, room</i>
Hakukua	„	haki	<i>grass</i>
Takardodi	„	takarda	<i>paper</i>
Kofofi	„	kofa	<i>door</i>
Yasosi	„	yasa	<i>finger</i>

The reduplication of the last syllable takes the forms “(b)obi,” “(d)odi,” “(f)ofi,” “(g)ogi,” “(k)oki” “(s)osi,” “(t)oti” or “(t)oshi,” “(w)owi,” “(y)oyi,” etc.

All these terminations must in reality be regarded as one alone, for the last consonant in the word—that is, the one in the appended termination—is made to agree with the last consonant in the stem. This adaptation rather recalls what is not dissimilar in Wolof and Temne, the

¹ See the languages of West Africa—chapter on Plural.

article in those languages being made to agree consonantly with the radical consonant in the noun; and a similar harmonisation also exists in the Ba-Ntu languages.

2. As regards the second method, there is not a single one of the many terminations that can be connected with such words as "many" or "all."

3. As regards the third, the same may be said, though this method is found in Angas. On the other hand, in Bolanchi, a language similarly related to Hausa, the plural forms are as varied almost as they are in Hausa.

The Terminations

The commonest plural termination is "ai," which is substituted for the last vowel of the noun, as "haske," "haskai," *light*.

Almost all, if not entirely all, nouns taking this termination can take also the termination "(-)o(-)i," the last consonant of the noun which stands before "o" standing also between "o" and "i," as "haske," "haskoki."

Further, these same nouns can probably all take the termination "una," the last vowel of the noun being changed to "u."

Other terminations are "ni" and "ki," usually added to nouns ending in "a," as—

wata	watani	<i>month</i>
rana	ranaki	<i>day</i>
kwana	kwanaki	<i>day of twenty-four hours</i>

Nouns ending in "a" will often change "a" into "u," as—

takarda	takardu	<i>paper</i>
fitila	fitilu	<i>lamp</i>

Some nouns add "aye" or "aje," changing the final vowel to "a" if necessary, as—

Suna	sunaye	<i>name</i>
Gida	gidaje	<i>house</i>
Hanu	hanaye	<i>hand</i>
Kifi	kifaye	<i>fish</i>

The foregoing are the commonest ways of forming the plural number, but, as can be seen in the following lists,

there are a great many other methods, and some nouns may have several different forms.

Use of Plural Terminations.

TERMINATION TO UNBROKEN STEM	PERSONS	ANIMALS	INANIMATE THINGS AND ABSTRACT NOUNS
ai	common	common	common
una	used	common	common
(-)o(-)i	used	common	common
ki	not used	not used	common
wa	used	not used	not used
u	used	common	rare
je	very rare	rare	used
ye	found more frequently than "je" but not so commonly used as other terminations		
ni	used	used	used

Other plural terminations occasionally met with are "a," and "i," and other variations.

Accent

ái the accent falls on áí—last syllable
 úna „ ú as a rule, but sometimes on the ante-
 penultimate syllable

SIMPLE NOUNS—PLURAL

(The form in common use is marked with an asterisk.)

Persons—Common Formation

MASC.	FEM.	AI	-O-I	UNA	ENGLISH
Aboki		abokai			<i>friend</i>
	abukia	abokai	abukiyoyi *		<i>friend</i>
Alkali		alkalai			<i>judge</i>
Almajiri	almajira	almajirai			<i>disciple</i>
Ango				anguna	<i>bridegroom</i>
Barao	baraunia	barai and barayi			<i>thief</i>
Dogari		dogarai			<i>soldier</i>
Fasiki	fasika	fasikai			<i>profligate</i>

MASC.	FEM.	AI	-O-I	UNA	ENGLISH -
Jagaba		jagabai			<i>guide</i>
Jariri		jarirai			<i>baby</i>
Galadima		galadimai			<i>minister</i>
Hakimi		hakimai			<i>governor,</i> <i>ruler</i>
Jika	jikata		jikoki		<i>grandchild</i>
Kafira		kafirai <i>and</i> kafirawa			<i>heathen</i>
Kane	kanua	kanai	kanoni <i>and</i> kanena		<i>young</i> <i>brother,</i> <i>young</i> <i>sister</i>
	kwuyanga	kuyangai			<i>female slave.</i>
	kwiyanga				<i>In plural</i> <i>applied to</i> <i>both sexes</i>
Kishia			kishiyoyi		<i>rival wife</i>
Kuruma		kurumai			<i>deaf person</i>
Munafiki		munafikai			<i>hypocrite</i>
Musulmi		musulmai			<i>Moslem</i>
Shagiri		shagirai			<i>beardless</i> <i>person</i>
Shaida		shaidai	shaidodi	shaiduna	<i>witness</i>
			<i>and shaidu</i>		
Turdi			turdodi <i>and</i> turdawa		<i>snake</i> <i>charmer</i>
Zābiya			zābiyoyi		<i>musician</i>
Zabiya			zabiyoyi		<i>albino,</i> <i>species</i> <i>of date</i>
Zarumi		zarumai			<i>bodyguard,</i> <i>brave man</i>
Zuma <i>or</i> zumu				zumuna	<i>friend</i>

Ki

Not used

Wa

Anabi		anabawa	<i>prophet</i>
Kafiri	kafirai	kafirawa	<i>heathen</i>
Majusi		majusawa	<i>magician</i>
Madugu		madugawa	<i>chief of a caravan</i>
Turdi		turdodi	<i>snake charmer</i>
Mafada		mafadawa	<i>counsellor</i>

See also nouns with prefix "ba-"

U

MASC:	FEM.	PLURALS	ENGLISH
Aljan		aljanu	<i>demon</i>
Balagaga		balagagu	<i>young man (adult)</i>
Dakara		dakaru	<i>bodyguard</i>
Marare or maraya (m.)	marania (f.)	marayoyi, marayu	<i>orphan</i>
Hadaka		hadaku	<i>stranger who refuses to account for himself</i>
	saraunia	sarauniyoyi sar-auniyu	<i>wife or sister of a king</i>
Shaida		shaidu, etc., see previous list	<i>witness</i>

Je and ye

Barao	baraunia	barayi and barai	<i>thief</i>
Bebe		bebaye	<i>dumb person</i>
Boka		bokaye	<i>wizard</i>
Buzu		buzaye	<i>a person half Hausa half Tawarek</i>
Dengi, denga, deggi		dengoyi	<i>family relations</i>
Gabro (gobro) gabrua (goburo)		gabraye, and gaguare	<i>bachelor and spinster, wifeless man, and so either widower or bachelor</i>
Gata		gataye	<i>spy</i>
Gimba		gimbaye	<i>younger son of a chief, also a large white seed used as a bead</i>
	mata	mataye, mataitai, matataki	<i>wife</i>
Rago	ragua	ragaye,* ragaje raguaye, raguna	<i>idler</i>
	uwa	uwaye and iyaye	<i>mother and parents</i>
Yaro	yarinia	yaraye and yara* yaraye, yara, and yamata	<i>boy girl</i>

Ni

Baba		babani	<i>eunuch</i>
Kaka		kakani * kakoka	<i>grandfather, ancestors</i>
Manzo		manzani	<i>messenger</i>
Wada	wadania	wadani	<i>dwarf</i>

Nouns that admit of a broken stem or change of word

MASC.	FEM.	PLURALS	ENGLISH
Baba		mainya	great man
Bardi		baradine	horse soldier
Bawa		bayi,* bai, bawoyi	slave
	bauya (S)	bayi, bai	female slave
	baiwa (K)	bayi, bai	female slave
Da	diya, dia, ya	yaya,* diya (S), yayaya	son, child, free
Malam		malamai, maluma	mallam
Miji, namiji		maza,* mazaje, mazai	husband, male
	mache	mata	woman
Mutum		mutane * (S) mut-	man, person
(mutume)		antani (K)	
Falke		fatake	trader
Kuturu		kutare	leper
Sariki		sarakai, saraki, sarakuna *	king
	sarkania	sarakai, saraki, sarakuna *	reigning queen
Sarmayi		samari	youth under twenty
(samrai) or			
samri (saure)			
Uba		ubane (K), ubanai (S)	father
Wa		yeyu	elder brother

Plurals unclassified

Bara	barania	barua, barori, barurua	servant
	budurua	badurai	virgin
Bako	bakua	baki, bakuna, bakokuna	stranger
Dodo		dodonai	sprite
Kafo		kafi	blind man
Manomi		monoma	cultivator
(monomi)			
Makeri		makira	blacksmith
Tsofo		tsofafi, tsofi	old man
Talaka		talakawa	poor

LIVING THINGS

Common formation

MASC.	FEM.	AI	-O-I	UNA	ENGLISH.
	Bika		bikoki		baboon
Biri		birai	birori, biruna, birari, biraye		monkey
Bunsuru		bunsurai and bun- suraye			he-goat
Dabbo (dabba)			dabbobi and dab- boni diloli		live-stock
Dukushi	dila dukusa dorina	dukusai dorinai			jackal
	fara fara-n-dere		farori farori - n - dere	faruna	young horse
	gafia goda		gafiyoyi gododi		hippo- potamus
					locust
					black locust
Gunzu				gunzuna	rat
Jaki	jakania and jaka	jakai *		jakuna	small dark- coloured antelope
Kada (kado)			kadodi		pig
Kankeso	kenwa kunama	kankesai kenwai kunamai		kenwuna	ass
Kurege		kuragai			crocodile
Kurtumi		kurtumai			cockroach
Kusu		kusai			cat
Machi ji ¹	machijia	machizai			scorpion
Rago		ragai	ragogi	raguna *	jerboa
Rakumi	shirua tagua	rakumai	rakumomi shiruyoyi taguyoyi	rakuma *	ox
		taguai			mouse
					snake
					ram
					camel
					hawk
					female
					camel
Takarikari		takarikarai			bullock
Taki			takoki		locust of sorts
Zaka	zakania		zakoki		lion, lioness
Zomo or zomu		zomai			hare

¹ "j" is soft here, and "z" is almost "sh."

Ki

Not used with living things

Wa

Not used with living things, persons only

U

MASC.	FEM.	PLURALS	ENGLISH
Alfadari	alfadara gada	alfadaru gadu	<i>mule</i> <i>small reddish</i> <i>antelope</i>
	hankaka	hankaku and hankaki	<i>crow</i>
Maraki (mareki)	maraka	maraku	<i>calf</i>
Zakara	tantabera	tantaberu zakaru	<i>dove</i> <i>cock</i>

Je and Ye

	bera	beraye	<i>rat</i>
Berdo		berdaye	<i>pigeon</i>
Gadu (gyadu)	gadonia gadania	gadaye, gadoji, gaduna	<i>pig</i>
	giwa	giwaye	<i>female elephant</i>
Kifi		kifaye	<i>fish</i>
Kudi (kuji)	kuda	kudaje	<i>fly</i>
	kura	kuraye	<i>hyaena</i>
	mujia	mujiye	<i>owl</i>
Meke	mekia	mekiye	<i>a species of eagle</i>
Zunzu		zunzaye, zunzuaye	<i>bird</i>

Ni

gara	garani	<i>white ant</i>
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Broken stem

	akuya (akwia)	akuyai, akuyoyi, awakai, awaki *	<i>she-goat</i>
	bauna	bakani, baunaye dawakai,* dawaki	<i>buffalo</i> <i>horse</i>
Doki		dokuna (dowakai)	
Kare	karia	karnai, karnuka	<i>dog</i>
Sa	sania	shanu	<i>bull, cow</i>
	kaza	kaji	<i>hen</i>
	tumkia	tumaki	<i>sheep</i>

Unclassified

MASC.	FEM.	PLURALS	ENGLISH
	barewa	bareyi	<i>antelope</i>
	bisa	bisaisai, bisoshi, bisasho *	<i>animal</i>
	gamraka	gamraki	<i>crested crane</i>
	godia	godi	<i>mare</i>
	hankaka	hankaki, hankaku	<i>crow</i>
	kagua	kagunai	<i>crab</i>
Kwado		kwadia, kwaduna	<i>frog, toad</i>
Kwaro		kwari	<i>black moth</i>
	kurichia	kuricheheki, kurichiyoyi	<i>dove</i>
Kwikuyo or kurkwiyo (Zakara zabi)		kwikuye	<i>young of animals</i>
Tabri	zabua (sabua)	sabi	<i>guinea fowl</i>
Toro		tabra	<i>castrated goat</i>
		torone	<i>bull</i>

INANIMATE THINGS

Common formation

	AI	-O-I	UNA	ENGLISH
Ado (m.)		adodi		<i>splendour</i>
Albasa (m. or f.)	albasai	albasosi		<i>onion</i>
Akurike (m.)	akurikai			<i>fowl coop</i>
Alama (f.)		alamomi		<i>sign</i>
Alfuta (m. or f.)	alfutai			<i>head kerchief</i>
Aljifa (m.) or aljifi (m.)	aljifai *	aljifofi	aljifuna (aljifu)	<i>pocket</i>
Alura (m. or f.)	alurai *	alurori		<i>needle</i>
Awoza (f.) or awaza	awozai			<i>rib, side</i>
Baki (m.)			(bakakuna) and bakuna	<i>mouth</i>
Bante (m.)			bantuna	<i>towel</i>
Bata (f.)		batochi		<i>small box</i> <i>made of skin</i>
Bindiga (f.)		bindigogi		<i>gun</i>
Buka (f.)		bukogi		<i>tent</i>
Bulala (f.)	bulalai			<i>whip of hippo- potamus hide</i>
Bunu (m.)	bunai			<i>grass for thatch, dark blue striped cloth</i>

	AI	-O-I	UNA	ENGLISH
Chibia (f.)		chibiyoyi		navel
China (f.)		chiniyoyi		thigh
Daki (m.)			(dakunkuna) and dakuna*	room, hut
Danga (m. or f.)		dangogi		garden, fence
Doiya (f.)	doiyai	doiyyoyi	doiyyuna *	yam
Duggo (m.)		dugogi		drop
or digga (f.)				
Dukia (f.)		dukoki and dukiyyoyi		riches
Dundu (m.)	dundai	dundodi	dunduna *	yam
Dunia (f.)		duniyoyi		world
Fada (f.)		fadodi		blow
Fada (f.)		fadodi		chief's court
Fata (f.)			fatuna	skin
Fikafike (m.)	fikifikai			wing
Fukafuki (m.)	fukafukai			wing
Filafile (m.)	fulafulai			paddle
or fulafule				
Fitila (f.)	fitilai	fitiloli (fitilu*)		lamp
Fure (m.)	furai	furori (furaye)		flower
Fuska (f.)	(fuskaikai)	fuskoki	fuskuna	face
Gaba (m.)		gabobi		front, breast
Gamba (m.)		gambobi		a grass, a kind of hoe
Gadó (m.)	gadai	gadodi	gaduna *	inheritance
Gádo (m.)		gadodi and (gadaje)		bed
Ganga (f.)			ganguna	drum
Garike (m.)	(garika)		garikuna, gerkuna	enclosure
or gerke (m.)				
Garwashi (m.)		garwashoshi		burning char- coal
Gembo (m.)			gembuna	ulcer on body
Geza (m.)			gezuna	ear of corn, mane
Gilmi (m.)		gilmomi		cross
Gora (f.)			goruna	calabash, cup
Goriba (f.)	goribai	goribobi		a palm and the mats made of it
Guga (m.)		gugogi	guguna	bucket
Gungume (m.)	gungumai			tree stump
Gwaza (m.)		(gwazoyi)	gwazuna	a kind of sweet potato
or Goza				

	AI	-O-I	UNA	ENGLISH
Haba (m.)		habobi		<i>chin</i>
Hako (m.)		hakoki		<i>pitfall</i>
Hanchi (m.) or hanshi		hanchochi		<i>nose</i>
Harufi (m.) or harifi	harufai			<i>letter of alphabet</i>
Hainya (f.)	hainyai <i>also</i> hainyaiyai	hainyoyi *	hainyuna	<i>road</i>
Harshi (halshi) (m.)			harshuna and halshina	<i>tongue</i>
Hatsi (m.)	hatsai <i>and</i> hatsaisai	hatsoshi	hatsuna	<i>corn, wheat</i>
Haske (m.)	haskai (S) and ask- aikai (S)	haskoki (K)	haskuna (K)	<i>light</i>
Hauya (f.)		hauyoyi (<i>and</i> hauyuna hauyi)		<i>hoe</i>
Hiska (m. or f.)		hiskoki		<i>wind</i>
Igia (m.)		igiyoyi (<i>and</i> igoyi)		<i>rope</i>
Iko (m.)		ikoki		<i>power</i>
Iri (m.)	irai	irori (irare) and (iri-iri)		<i>kind, sort</i>
Iyaka (m. or f.)		iyakoki		<i>boundary</i>
Jika (m.)		jikoki	jikuna	<i>sack</i>
Jiki (m.)			jikuna	<i>body</i>
Jigo (m.)			jiguna	<i>post, beam</i>
Kango (m.)		kangogi (kangaye)		<i>ruin</i>
Karufa (f.)	karufai			<i>riding boots</i>
Kataruka (f.) or kaderko			katarukuna	<i>bridge</i>
Kasua (f.)	kasuai *	kasuwoyi		<i>market</i>
Kilago (m.)	kilagai			<i>hide</i>
Kiriji (m.)	kirijai			<i>breast</i>
Kofa (f.)		kofofi <i>and</i> (kofanu)		<i>door</i>
Kogi (m.)	kogai		koguna <i>and</i> kogina	<i>lake, river</i>
Kosfa (kwosfa) (f.)		kosfofi		<i>peel, dregs</i>
Kufita (m.) or kufita	kufitai			<i>riding boots with spurs</i>
Kugiya (f.) kogia <i>and</i> kogua		kugiyoyi		<i>hook, clasp</i>
Kumbu (m.)	kumbai		kumbuna	<i>scale, finger- nail</i>

	AI	-O-I	UNA	ENGLISH
Kurada (m.)	kuradai			<i>small round hatchet</i>
Kurafu (kurfu) (m.)			kurfuna	<i>hide whip</i>
Launi (m.)	launai	launoni <i>also</i> (launuka) <i>and</i> (launi- launi)		<i>colour</i>
Lebo (m.)			lebuna	<i>lip</i>
Leferu (m.)	leferai			<i>pad for donkey's back</i>
Lotu (m.)	lotai	lotochi	lotuna	<i>season</i>
Lufudi (m.)	lufudai			<i>quilted coat</i>
Madafa (f.)	madafai			<i>cannon</i>
Malafa (f.)	malafai		malafuna	<i>large straw hat</i>
Marede (m.)	maredai			<i>millstone</i>
Molo (m.)			moluna	<i>music (banjo)</i>
Muddu (m.)			mudduna	<i>a measure</i>
Muria (m. or f.)		muriyoyi		<i>voice</i>
Raga (f.)		ragoyi		<i>net bag</i>
Rami (m.)			ramuna	<i>hole</i>
Randa (f.)			randuna	<i>large earthen pot</i>
Rega (f.)			reguna	<i>rags</i>
Riga (f.)		rigogi <i>also</i> (rigaigai) <i>and</i> (rigunoni)	riguna *	<i>clothes</i>
Rumbu (m.)			rumbuna	<i>storehouse</i>
Saiyi (m.)		saiyoyi		<i>shelter shed</i>
Salga (f.)		salgagi		<i>cesspit</i>
Sanda (m. or f.)			sanduna	<i>stick</i>
Sanduki (m.)	sandukai			<i>box</i>
Sanfo (m.)			sanfuna	<i>basket</i>
Sarauta (f.)	sarautai	sárautochi	sarautuna *	<i>kingdom</i>
Sarika (m.)		sarikoki		<i>chain</i>
Sefa (f.) <i>and</i> saifa		sefofi		<i>spleen</i>
Shekara (f.)	shekarai	shekarori <i>and</i> (shekaru *)		<i>year</i>
Shantali (santali)	shantalai			<i>kettle</i>
Sheria (f.)	sheriai			<i>judgment</i>
Shia (f.) <i>or</i> shiria		shiyoyi shirori		<i>quarter of a town</i>
Surdi (m.)	sur(a)dai	surdodi	surduna	<i>saddle</i>
Sufadu (m.)	sufadai			<i>inner shoe</i>
Tabo, (m.)			tabuna	<i>dirt spot</i>

	AI	-O-I	UNA	ENGLISH
Takalmi (m.)	takalmai	tákalmomi, <i>also</i> (takalma) <i>and</i> (takaluma)		<i>shoe</i>
Takarda (f.)	takardai	tákardodi, <i>also</i> takardu *	takarduna	<i>book, paper</i>
Tanfasúa (f.)	tanfasuai * (S)	tánfasuwoyi		<i>needle</i>
Tafarnua (f.)	tafarnai			<i>garlic</i>
Tago (m.)			taguna	<i>shirt</i>
Tada (f.)		tadodi		<i>custom</i>
Tafariki (m.)		tafarkoki		<i>way, method</i>
Tagula (f.)	tagulai			<i>bracelet</i>
Taiki (m.)	(taiku)		taikuna	<i>bag, bundle</i>
Tamraro (m.)	t a m r a r a i, (tauraro) <i>also</i> (tam- r a i <i>and</i> (tamraru)			<i>star</i>
Taru (m.)			taruna	<i>net</i>
Tasunia (f.)	tasunai	tasuniyoyi		<i>story</i>
Taro (m.)		tarori		<i>crowd, heap</i>
Tasa (f.)		tasoshi		<i>cup</i>
Taska (f.)		taskoki		<i>store-room</i>
Tasubi (m.)	tasubai			<i>bead</i>
(chasubi)				
Toka (f.)			tokuna	<i>ash</i>
Tofo (m.)			tofuna	<i>leaf</i>
Tsafi (m.)			tsafuna	<i>idol</i>
Tufa (f.)		tufofi <i>and</i> (tufafi)		<i>shirt, clothes</i>
(tufua)				
Tudu (m.)		tudodi		<i>hill</i>
Tumbi (m.)			tumbuna	<i>stomach</i>
Turuba (f.)		turobobi		<i>path</i>
Tuta		tutoshi		<i>flag</i>
Wakati (m.)	wakatai			<i>time</i>
Wake (m.)	(wakeke)		wakuna	<i>bean</i>
Wando (m.)			wanduna	<i>trousers</i>
Wuri (m.)	wurai, <i>also</i> (wurare)	wurori	wuruna	<i>place</i>
Yatsa (yasa)		yatsochi* yasosi* (yatsaitsai)	yatsuna	<i>finger</i>
(f.)				
Zargi (m.)			zarguna	<i>loop</i>
Zobi (m.)			zobuna	<i>ring</i>
Zunubi (m.)	zunubai (zunaba)			<i>sin</i>

U

This list includes words of foreign origin

SINGULAR	PLURALS		ENGLISH
Albada (f.)	albadu	albadodi	<i>strip of cloth</i>
Alkaria (f.)	alkariyu		<i>village</i>
Alkeba (f.)	alkebu		<i>cloak</i>
Gargasa (f.)	gargasu		<i>large fish with red tail</i>
Hamata (f.)	hamatu		<i>arm-pit</i>
Kafada (f.)	kafadu	kafadodi	<i>shoulder</i>
Kagara (kagarua) (f.)	kagaru		<i>barricade</i>
Kwarmi (m.)	kwarmu		<i>socket, joint</i>
Labari (m.)	labaru		<i>news</i>
Mashi (m.)	masu		<i>spear</i>
Ragaita (f.)	ragaitu		<i>idleness</i>
Ragaya (f.)	ragayu		<i>supporting rope</i>
Rai (m.)	rai, raiuka		<i>life</i>
Refi (m.) (refo)	refu, refuna		<i>branch</i>
Shegifa (f.)	shegifu	shegifofi	<i>mud house</i>
Silia (m. or f.)	siliyu	siliyoyi	<i>silk</i>
Takarda (f.)	takardu and other forms (see previous list)		<i>paper</i>
Tamraro (m.)	tamraru and other forms (see previous list)		<i>star</i>
Zamani (m.)	zamanu		<i>time, season</i>

Je and ye

Fili (m.)	filaye	<i>cultivated plain</i>
Gainya (f.)	gainyaye, gainye	<i>leaf</i>
Gado (m.)	gadaje, gadodi	<i>bed</i>
Gauta (m. or f.)	gautaye	<i>egg-plant</i>
Gawoi (m.)	gawaye	<i>charcoal</i>
Gida (m.)	gidaje, gidadaje	<i>house</i>
Gimba (f.)	gimbaye	<i>seed used as a bead</i>
Guiwa (m.)	guiwaye	<i>knee</i>
Gujia (f.)	gujeye, gujiyoyi	<i>ground nut (also geda)</i>
Gwaza (f.)	gwazoyi, gwazuna	<i>sweet potato</i>
Hanu (m.)	hánaye, hanúa* (K)	<i>hand</i>
Kango (m.)	kangaye, kangogi	<i>ruin</i>
Kulu (m.)	kulaye	<i>whip mark</i>
Kusurua (m.)	kusuroyi	<i>corner</i>

Rua (m.)	ruaye, ruwaiwai	<i>water</i>
Suna (m.)	sunaye,* sunanaki	<i>name</i>
Soro (tsoro) (m.)	soraye	<i>porch, etc.</i>
Wuya (wiya) (m. or f.)	wiyayi	<i>neck</i>
Waje (woje) (m.)	wosashe (wojaje)	<i>side, place</i>

Ka, Ke, Ki

Gona (f.)	gonaki	<i>farm</i>
Kauye (m.)	kauyuka	<i>hamlet</i>
Kwabri (m.)	kwabruka	{ <i>dead tree</i>
or Kauri	kaurori	
Kwana (m.)	kwanaki,* kwanuka	<i>day of twenty-four hours</i>
Rai (m.)	raiuka, raiu	<i>life</i>
Rana (f.)	ranaki,* ranuka, ranakai	<i>day</i>
Suna (m.)	súnanaki, súnaye, sunua	<i>name</i>
Tsuma (f.)	tsumoki	<i>rags</i>
Wake (m.)	wakeke, wakuna	<i>bean</i>
Wuka (f.)	wukake	<i>knife</i>
Zaure (m.)	zauruka	<i>porch</i>

Nouns that admit of a broken stem

SINGULAR	BROKEN STEM FORM	OTHER FORMS	ENGLISH
Aiki, (m.)	ayuka, ayuyuka, aikoki	aikuna	<i>work</i>
Akoshi (m.)	akusa		<i>wooden dish</i>
Aska (f.)	asaki	askoki	<i>razor</i>
Bashi (m.)	basusuka		<i>debt</i>
Chiawa (f.)	chiayi		<i>grass</i>
Damchi (m.)	damasa		<i>upper arm</i>
Duchi (m.)	duatsu		<i>rock</i>
Faifai (m.)	fiyafai		<i>woven fan or dish- cover</i>
Farichi (m.)	faruta (S)		<i>finger-nail</i>
Galma (f.)	galemi	galemuna	{ <i>a vegetable,</i> <i>a sort of hoe</i>
Gulbi (m.)	gulabe		<i>river, lake</i>
Gumki (m.)	gumakai		<i>idol</i>
Itachi (m.) (itchi)	itatua (K)	itshuna (S)	<i>tree</i>
Jijia (f.)	jiwoyi		<i>vein</i>
Jirigi (m.)	jirage		<i>boat</i>
Kabaki (m.)	kaboka		<i>heap</i>
Kai (m.)	kawuna, kauna, kawana, kanua		<i>head</i>

SINGULAR	BROKEN STEM FORM	OTHER FORMS	ENGLISH
Kaimi (m.)	kayami		<i>spur</i>
Karifi (m.)	karafa	karifuna	<i>strength, iron</i>
Kasko (m.)	kasaki	kasku	<i>pot, cup</i>
Litafi (m.)	litatafi		<i>book</i>
Mafuchi (m.)	mafelfechi		<i>fan</i>
Rijia (m.)	rijoyi		<i>well</i>
Rotsi (m.)	ratsa		<i>blow</i>
Takobi (m.)	takuba		<i>sword</i>
Tukunia (f.)	tukuane (tukwani)		<i>pot</i>
Wuri (m.)	kurdi, kudi		<i>cowry</i>
Zuchia (f.)	zukata	zutochi	<i>heart</i>

Plurals unclassified

SINGULAR	PLURALS	ENGLISH
Abu (m.)	abubua	<i>thing</i>
Algarib (m.)	algaribi	<i>red and black seeds of a certain plant</i>
Alhari (m.)	alharini	<i>silk</i>
Birni (m.)	birane and birnua	<i>city</i>
Bobawa (f.)	bobaiyi	<i>foreign speech (in a bad sense)</i>
Chiawa (m.)	chiayi	<i>grass</i>
Gare (m.)	garuruka	<i>white robe</i>
Gari (m.)	garurua, garu- ruka	<i>town</i>
Garkua (f.)	gariki	<i>shield</i>
Gashi (m.)	gasusuka	<i>hair, wool</i>
Gatari (m.)	gátara, gátura	<i>hatchet</i>
Geme (m.)	gema	<i>beard</i>
Gera (gira) (f.)	gerare, gerori	<i>eyebrow</i>
Giginia (f.)	gigangani, gigin- yoyi	<i>fan palm</i>
Gora (f.)	gororo	{ 1. <i>gourd used as water-bottle</i> 2. <i>walking-cane</i>
Goro (m.)	gworra	<i>kola nut</i>
Habaichi (m.)	habaitai	<i>abuse, secret signs</i>
Habaki (m.)	habaka	<i>cloud of smoke</i>
Haki (m.)	hakukua	<i>grass</i>
Hakori (m.)	hakora	<i>tooth</i>
Ido (m.)	idanu (K)	<i>eye</i>
Ijia (f.)	ido (S)	<i>pupil of eye</i>
Kafa (f.)	kafafua, kafufu	<i>foot</i>
Kafo (m.)	kafoni	<i>horn</i>
Kama (m. and f. (rare))	kamanu	<i>likeness</i>
Kashi (m.)	kasusua, kassa	<i>bone</i>

SINGULAR	PLURALS	ENGLISH
Kasa (m. and f.)	kasashc,* kasaisai	<i>land, country</i>
Kasko (m.)	kasku	<i>cup, pot</i>
Karkara (f.)		<i>plain</i>
Kaya (m.)	kayayeki	<i>load</i>
Kaya (f.)	kayayua	<i>thorn</i>
Kibia (f.)	kibao	<i>arrow</i>
Kufai (m.)	kufai fai	<i>ruins</i>
Kune (m.)	kunua	<i>ear</i>
Kurji (m.)	kuraji	<i>scab</i>
Kushewa (kusheya) (f.)	kusheyi	<i>grave</i>
Kwoi (m.)	kwoinyaye	<i>egg</i>
Magana (m. and f.)	maganganu	<i>word, language</i>
Mágani (m.)	maganguna, magunguna	<i>medicine</i>
Rafi (m.)	rafufuka	<i>stream</i>
Rafonia (f.)	rafoni	<i>storeroom</i>
Rufogo (m.)	rufogi	<i>storehouse</i>
Tafia (f.)	tafiffa	<i>going, travel</i>
Tulu (m.)	tuluna	<i>pot</i>
Tumfafi (m.)	tumfafia	<i>a tree producing fibre for rope</i>
Turumi (m.)	turami	<i>a mortar</i>
Wada (f.)	wadata	<i>riches</i>
Wata (m.)	wátani,* wátanai	<i>month</i>
Zane (m.)	zanúwa, zanóa	<i>cloth</i>
		<i>watashi</i>

VERBAL NOUNS—PLURAL

Infinitives

The infinitive when used as a noun forms the plural by reduplication with a change of form—

Chi	chiyé-chiyé	<i>eating</i>
Sha	shayé-shayé	<i>drinking</i>
Gudu	gujé-gujé	<i>running</i>
Koyo	koyé-koyé	<i>learning</i>
Rubutu	rubuché-rubuché	<i>writing</i>
Karatu	karanché-karanché	<i>reading</i>

Verbal Nouns in “-ia”

This form takes the plural termination “-o-i.”

Tafia	tafiyoyi	travelling
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Verbal nouns ending in the present participial termination “-wa” change “-wa” into “-woyi,” thus taking the common termination “-o-i,” with a variation in the semi-vowel—

KANO		SOKOTO		ENGLISH
Baiwa	baiwoyi	basuwa	basuwoyi	<i>giving</i>
Bátawa	bátawoyi	bátaswa	bátaswoyi	<i>losing</i>
Chiráwa	chirawoyi	chérsuwa	chérsuwoyi	<i>saving</i>
Chidáwa	chidawoyi	chisuwa	chisuwoyi	<i>feeding</i>
Fítaswa	fítaswoyi	fisuwa	fisuwoyi	<i>pulling out</i>
Jefáwa	jefuwoyi	jefaswa	jefaswoyi	<i>throwing</i>
Sáyowa	sáyowoyi	sáyoya	sáyawoyi	<i>buying</i>
Sáyaswa	sáyaswoyi	sáysuwa	sáysuwoyi	<i>selling</i>
Taráwa	tarawoyi	társuwa	társuwoyi	<i>assembling</i>
Yásuwa	yásuwoyi	yázwa	yázuwoyi	<i>throwing away</i>
Zúbawa	zúbuwoyi	zúbsuwa	zúbsuwoyi	<i>pouring out</i>

PLURALS OF COMPOUND NOUNS FORMED WITH PARTICLES

Ba

MASC.	FEM.	PLURAL	ENGLISH OF MASC. SINGULAR
Ba-haushe	ba-hausa	hausawa	<i>Hausa</i>
Ba-larabe	ba-laraba	larabawa	<i>Arab</i>
Ba-fulache (Ba-filache)	ba-fulata	fulani (fulbe is the Fula plural)	<i>Fula</i>
Ba-ture	baturia	turawa	<i>European</i>
Ba-tone	batonia, ba-tona	tonawa	<i>Ashanti</i>
Ba-gobiri	ba-gobiria	gobirawa	<i>Gobir man (Gobir is part of Hausa)</i>
Ba-sudani	ba-sudania	sudanawa	<i>Sudanese</i>
Ba-kano		kanawa, kanowa	<i>Kano man</i>
Ba-zabarimi		zabarimawa (Zabarimi is the eastern part of Songhay)	<i>Songhay man</i>
Ba-askare ¹		askarawa	<i>soldier</i>
Ba-fadi ¹ (or bafada)		fadawa	<i>counsellor</i>

Da

Da-n-kano	ya-l-kano	yaya-n-kano	<i>Kano man</i>
Da-n-alaro	ya-l-alaro	yaya-n-alaro	<i>carrier</i>
Da-n-alkaria	ya-l-alkaria	yaya-n-alkaria	<i>villager</i>
Da-m-banza	ya-l-banza	yaya-n-banza	<i>worthless person</i>

¹ The association of “ba-” with any other than a place name is rare.

MASC.	FEM.	PLURAL	ENGLISH OF MASC. SINGULAR
Da-m-birni	ya-l-birni	yaya-n-birni	<i>citizen</i>
Da-n-daki	ya-l-daki	yaya-n-daki	<i>servant</i>
Da-n-doki	ya-l-doki	yaya-n-doki	<i>colt</i>
Da-n-gari	ya-l-gari	yaya-n-gari	<i>townsman</i>
Da-n-rago	ya-l-tumkia	yaya-n-rago	<i>lamb</i>
Da-n-su	ya-l-su	yaya-n-su	<i>fisherman with hand net</i>
Da-n-uwa		ya-n-uwa (short for yaya-n-uwa)	<i>brother</i>

Mai

All are common gender in singular, and masculine in plural, as are all nouns—

Mai-aiki	masu-aiki	<i>worker</i>
Mai-chi	masu-chi	<i>eater or big eater</i>
Mai-daki	masu-daki	<i>house-owner</i>
Mai-doki	masu-doki (masu- dawaki)	<i>horseman</i>
Mai-gaskia	masu-gaskia	<i>speaker of truth</i>
Mai-gona	masu-gona	<i>cultivator or owner of farm</i>
Mai-karia	masu-karia	<i>liar</i>
Mai-mágani	masu-mágani	<i>doctor</i>
Mai-yaki	masu-yaki	<i>fighter</i>
Mai-hankali	masu-hankali	<i>wise man</i>

*Ma**Persons*

MASC.	FEM.	PLURAL	ENGLISH
Madumki		madumkai	<i>tailor</i>
Makiyi		makiya	<i>personal enemy</i>
Mahaife		mahaifa	<i>parent</i>
Mafada		mafadawa	<i>counsellor</i>
Makafo		makafi	<i>blind man</i>
Suffix -chi (m.), -chia (f). (The "ma-" is accented.)			
Máchiuchi	máchiuchia	máchiuta	<i>sick person</i>
Mafauchi	mafauchia	mafauta	<i>butcher</i>
Mahaukachi	mahaukachia	mahaukata	<i>madman</i>
Makofchi (makubchi)	makofchia	makofta	<i>neighbour</i>
Makaranchi	makaranchia	makaranta	<i>schoolboy</i>
Marubuchi	marubuchia	marubuta	<i>writer</i>
Masallachi	masallachia	masallata	<i>praying person</i>
Masunchi	masunchia	masunta	<i>fisher</i>

Things

MASC. and FEM.	PLURAL	ENGLISH
Madafa (f.)	madafai	cannon
Madaffa (f.)	madaffai	kitchen
Machidi (m.)	machidai	feeding-place
Mafari (m.)	mafarai	beginning
Mafuti (m.)	mafutai	resting-place
Magáni (m.)	maganái	outlook
Makari (m.)	makarai	end
Mahayi (m.)	mahayai, mahayoyi	step
Mariki	marika	handle
Masallachi (m.)	masalatai	mosque
Mashayi (m.)	mashayai	drinking-place
Mazamni (m.)	mazamnai	seat

Suffix -ta (singular), -tai (plural)

Máfauta (f.)	máfautai	slaughter-place
Machiuta (f.)	machiutai	place of sickness
Mahaukata (f.)	mahaukatai	place for mad people
Makaranta (f.)	makarantai	school
Masunta (f.)	masuntai	fishing-place

No prefix

Suffix -ta (singular), -tochi (plural)

(ch is in lieu of "t" before "i")

Chiuta (f.)	chiutochi	sickness
Fauta (f.)	fautochi	slaughter
Haukata (f.)	haukatochi	madness
Karanta (f.)	karantochi	schooling
Sallata (f.)	sallatochi	worship
Sunta (f.)	suntochi	fishery

The foregoing are examples of three meanings derived from the same stem—the person, the place, the action, the latter, however, being without a prefix. The plurals of abstract nouns are rarely used in practice.

PLURALS OF OTHER ABSTRACT NOUNS WITHOUT PREFIX

Suffix -nchi (m.), -ntaka (f.)

The first is of Kano origin and the other of Sokoto origin. Abstract nouns with these terminations can from their nature be but rarely put in the plural—

Sarkanchi sarkantochi sarkantaka sarkantakoki kingship

A list of some of these nouns is given under the derivation of the noun.

It is to be noted that both forms take the plural termination “-o-i” adapted with the proper consonant.

PLURALS OF COMPOUND NOUNS

Prefix Abi-n-

Compound nouns formed with this prefix do not usually take a plural. The plural of “abi-n-tsoro” could be rendered “abubua-n-tsoro”—that is, *things to fear*; but this rather directs the emphasis to the word “thing,” and the compound practically becomes dissolved.

The words “abinchi,” *food*, and “abinsha,” *drink*, are in such common use, however, that they have ceased to be regarded as having component parts, and so the plurals are formed on lines as if they were simple nouns, as—

Abinchi	abinchai, abintochi
Abinsha	abinshai

Prefix Wuri-n-

If nouns compounded with this word are put in the plural, “wuri-” takes its ordinary plural form, and, as with “abi-n-,” the compound noun becomes dissolved.

Wuri-n-kwana	wurare-n-kwana	<i>sleeping-place</i>
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OTHER COMPOUND NOUNS

Other compound nouns which do not take a plural to the first part of the word are rare—

Kandaki (kai-n-daki)	kandakuna	<i>upper storey</i>
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NOUNS WITHOUT PLURAL

There are a great many nouns which do not admit of a plural.

1. Nouns denoting mass cannot form a plural—

Zinaria (f.)	<i>gold</i>	Hazi	<i>corn</i>	Kura (f.)	<i>dst</i>
Azurufa (f.)	<i>silver</i>	Alkama (f.)	<i>wheat</i>	Zumua (m.) or	
		Shinkafa (f.)	<i>rice</i>	Rua-n-zumua	<i>honey</i>

2. Parts of the body—

Jini (m.)	<i>blood</i>	Nama (m.)	<i>flesh</i>	Nono (m.)	<i>milk</i>
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3. Abstract nouns expressing faculties of the mind—

Yirda (f.)	<i>belief, etc.</i>	Murna (f.)	<i>joy</i>
Tsoro (m.)	<i>fear</i>	Tamaha (m.)	<i>hope</i>

4. Most abstract nouns cannot form a plural (and others only rarely)—

Mugunta (f.)	<i>badness</i>	Keau (m.)	<i>beauty</i>	Tsarki (m.)	<i>holiness</i>
Bauta (f.)	<i>slavery</i>	Gaskia	<i>truth</i>		

5. Nouns of position—

Bisa (m. and f.)	<i>top</i>	Tsaka (m. and f.)	<i>middle</i>
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6. Designations of time—

Safe (m.) or safia (f.)	<i>morning</i>	Mareche (m.)	<i>evening</i>
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7. Sundry—

Kama (f.)	<i>cubit</i>	Zaka (f.)	<i>land tax</i>
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NOUNS WITHOUT A SINGULAR

Nouns without a singular are rare. The following are some of which no singular form can be traced—

Dasashi (K), dasori (S)	<i>gums of the mouth</i>
Kekarai	<i>swelling in the hands</i>
Tuguai, tuguaye, taguaye	<i>twins</i>

USE OF SINGULAR FOR PLURAL

There is a strong tendency among the Hausa people to use the singular for the plural. In this tendency they are only following the common practice of other West African languages, in which the plural suffix is an independent word or particle, and is movable to the last word in a sequence of words, it being incorrect, and indeed impossible, to affix it to more than one word. In such languages the phrase "ten big things" becomes "thing big ten," or "thing bigs" for "big things." The numeral or some

similar word takes the place of the plural suffix, but cannot accompany it.

In the chapter on the adjective it will, however, be seen that Hausa does not fall in with these languages beyond having the preference for the singular form over the plural form, and in this respect it lies closer to European languages in its construction.

It is only in very correct Hausa, indeed it might be called pedantic, for the noun to be put into the plural form when there are qualifying words. When the noun stands alone it must of course be put in the plural number to complete the sense. Otherwise it is correct to use the singular.

Examples

Mutum biu sun zo	<i>Two men have come</i>
Sarakuna sun zo	<i>The chiefs have come</i>
Hainya-r-nan da duchi (or da duatsu).	<i>This road is rocky</i>
Ya yi shekara biu ban ganka ba	<i>It is two years since I saw you</i>
Kwana-mu goma muna tafia	<i>We have been ten days travelling</i>
Ku dauki kaya	<i>Take up your loads</i>
Andamre kaya duka ?	<i>Are all the loads tied up ?</i>
Muka beri kaya-mu a wani gari	<i>We have left our loads in another town (i.e., all together)</i>

(If the plural were used here, it would refer to each one's individual load separately.)

Shi ne ya fadi ku mutane dan Adam	<i>He it is he tells (you) you sons of Adam</i>
Shekaru - n - ka nawa ? Saura wata uku en yi (or chika) shekara ashirin	<i>How old are you ? In three months I shall be twenty years old</i>
Saura kwana uku ku gamma aikinku	<i>In three days more you will have finished your work</i>
Mugunta da suka yi ta komo bisa kainsu	<i>The evil that they did came back upon their own heads</i>

PLURAL FORMS WITH A SINGULAR MEANING

There are few plural forms of nouns in Hausa which are used with a singular meaning in a slightly different sense, as—

1.

Mache	woman	mata	women
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but "mata" is commonly used as a term of respect in addressing any woman—

Sanu, mata? *How do you do, madam?*

"Mache" is never used in such a way.

"Mata" also means *wife*, as which it takes a plural, "mataye," etc.—

Enna matanka? *Where is your wife?*

certainly not "Where are your women?" But—

Mata nan suna noma; bayi ne *These women are ploughing; they are slaves*

2.

Wuri *cowry shell* kurdi *cowries*

but "kurdi" is commonly used meaning *money* or *price*.

PART IV

CASE

There is no inflection of the noun for case.

As in English, the position of the substantive with regard to the verb decides whether it is nominative or accusative; and what would be the genitive, dative, ablative, or locative cases are indicated by prepositions.

It is under prepositions, therefore, that this subject is in reality treated.

The following, however, is a brief outline of the declension of the noun with appropriate prepositions:—

SINGULAR

Nom.	mutum	<i>man</i>
Voc.	kai mutum	<i>you man</i>
	ke yarinia	<i>you girl</i>
Acc.	mutum	<i>man</i>
Gen.	-n-mutum (=na mutum)	<i>of a (or the) man</i>
Dat.	ga mutum	<i>to a (or the) man</i>
Abl.	da mutum	<i>with a (or the) man</i>
Loc.	a hainya	<i>on the road</i>

PLURAL

Nom.	mutane	<i>men</i>
Voc.	ku mutane	<i>you men</i>
	kai mutane	<i>you men</i>

<i>Acc.</i>	mutane	<i>men</i>
<i>Gen.</i>	-n-mutane (na mutane)	<i>of men</i>
<i>Dat.</i>	ga mutane	<i>to the men</i>
<i>Abl.</i>	da mutane	<i>with men or with the men</i>
<i>Loc.</i>		

SYNTAX OF THE CASES

The nominative and accusative are used in the same position in a sentence as they are in English.

Mutum ya chi nama	<i>The man ate the meat</i>
Mutane sun chi nama	<i>The men ate the meat</i>

Vocative

In the vocative the pronoun "you" precedes an unqualified noun, and is distinguished for gender.

In the plural the singular pronoun masculine may be used as well as the plural pronoun. This usage points to the supposition that the pronoun has degenerated into an interjection pure and simple—

Kai yaro! ka zo!	<i>You boy! come!</i>
Ke yarinia! ki zo!	<i>You girl! come!</i>
Miji na! Mi ya sameka?	<i>My husband! What has happened to you?</i>

In formal address the Arabic interjection "ya" may precede the pronoun or noun, as—

Ya sidi!	<i>O sir!</i>
Ya ku Israilawa!	<i>O you Israelites!</i>

*Genitive*¹

This case is formed by two substantives connected by the preposition "na," *of*, the possessed object standing first, the possessor last, or it may be formed by two nouns in apposition in the same order but with no copulative. The latter construction is perhaps less common on the whole.

"Na" in the masculine becomes "ta" in the feminine. These long forms are not very frequently met with,

¹ See particularly under Preposition "na."

however, but are shortened and vary for euphony as follows:—

Masc. "Na" = "n," "m," "d," or omitted if the last vowel of the noun preceding is "a."

Fem. "Ta" = "t," "r," "l," according to dialect as well as euphony. In Kano "r" and "t" are preferred, but in Sokoto "l." In Kano "n" is also used. Frequently the "r" is scarcely heard, and so it seems as if there were two nouns in juxtaposition, as is common in other West African languages — *e.g.*, Yoruba, Igara, Nupe, etc. Also the masculine form "n" is commonly heard where the feminine would be technically accurate.

Plural. In the plural "n" alone is used, in accordance with the rule of the language that gender is not recognised in the plural number.

Examples

Yaro-n-sariki	<i>the boy of the king</i>
Yara-n-saraki	<i>the boys of the kings</i>
Da-n-uwana	<i>The son of my mother—i.e., brother, cousin, etc.</i>
Ya-t-malam	<i>the priest's daughter</i>
Ya-r-malam	
Ya-l-malam	
Ya-n-malam	
Yaya-n-malam	<i>the priest's daughters</i>
Yaya-n-malamai	<i>the daughters of the priests</i>
Akwia-r-bako	<i>the stranger's she-goat</i>
Awaki-n-bako	<i>the stranger's she-goats</i>
Mutume-n-sariki	<i>the chief's man</i>

It is to be noted that the accent on the word representing the object possessed is changed, as—

Yarínia	<i>the girl</i>
Yariniá-t-sariki	<i>the chief's girl</i>

Another way of expressing the genitive is the use of a possessive pronoun.

Sariki matansa	<i>the chief his wife</i>
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Example of Nouns in apposition

Bako gari ba ka zo dadai ba	<i>A strange city to which you have never before come</i>
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Dative

To express the dative the usual prepositions are "ga" and "ma."

Ya fadi ga bature or Ya fadi ma bature	<i>He said to the white man</i>
Ya bayes rua ga dokinsa	<i>He gave water to his horse</i>

If a place name is mentioned the preposition is omitted—

Ya tafia Kano	<i>He went to Kano</i>
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Otherwise it is inserted—

Sun tafi ga wani gari	<i>They went to another town</i>
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After the verb "to give," the preposition is often omitted and the position of accusative and dative interchangeable—

Ba yaro keauta	<i>Give the boy a present</i>
Ba da uwalsa	<i>Give the child to its mother</i>

If for a simple noun in the dative case there is substituted a series of nouns in apposition, the preposition may still be dropped—

Shi ne ya fadi ku mutane dan Adam	<i>He it is who speaks to you, you sons of Adam</i>
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Ablative

It is not always possible to express this case directly in Hausa. In other West African languages the difficulty is even greater, and from the English point of view a circumlocution has to be made use of, as: "He took-it-out his hand" for "He took it from him"; "He got up at Kano he went Sokoto" for "He went from Kano to Sokoto"—

Na fito daga Bornu	<i>I come from Bornu</i>
Yaushe ka samu wotsika gare-sa ?	<i>When did you receive the letter from him? lit., towards him (the idea of motion being represented by "samu")</i>

Compare the contrary idea—

Yaushe ka aike wotsika gare-sa ?	<i>When did you send the letter to him?</i>
Anema dayawa gare-sa	<i>There will be required much from (lit., towards) him</i>

Locative case

The equivalent of the locative is effected by many prepositions of place, but especially by “a”—

Doki shina tsaye a hainya

Baya-n-gida

A baya-n-gida

The horse stands in the road

behind the house

behind the house (but more emphatically in one locality behind the house)

CHAPTER III

ADJECTIVE

APART from numeral adjectives, which will be treated separately, the adjective is of two kinds — simple and compound.

Simple adjectives show gender and number, but not case.

Compound adjectives do so also, except those compounded with “da,” which show neither.

GENDER

The feminine gender is formed from the masculine of simple adjectives by the addition of “a,” “ia” (“iya”), or “ua” (“uwa”) to the stem, the final vowel of the masculine form, whatever it may be, being dropped.

In compound adjectives either the same rule may be followed or there may be no change, but in the single case of “nagari,” *good*, there is an initial change.

PLURAL

In the plural there is no indication of gender at all. The plural is formed in the same way as with nouns, but there is a preference for the vowel “u” as a termination.

DERIVATION

Simple adjectives are those which cannot be derived from other parts of speech.

Compound adjectives are formed from nouns with the prefixes "na-," *of*, "mai-" = *owner*, "mai-ras" or "ma-ras," the contrary of "mai-," "da-" = *with*, and "babu-," *without*.

In addition to the foregoing the present and past participles are treated as adjectives. The present participle is formed by "mai-" or "ma-" being prefixed to the verb stem. The past participle is formed by an amplification of the stem.

SIMPLE ADJECTIVES

MASC.	FEM.	PLURAL	ENGLISH
Algashi	álgasha	álgasái, algasu	<i>green</i>
Baki	baka	bábaku (S), bábaki (K)	<i>black</i>
Baba	baba	babuna, mainya	<i>big</i>
("baba" is in reality a noun meaning <i>greatness</i>)			
Banza	banza	banzaizai (S), banzayi (S)	<i>worthless</i>
Dainye	dainya	dainyu, dainyoyi	<i>fresh</i>
Dogo	dogua	dogaye (S), doguna (K)	<i>tall</i>
Fari	fara	farfaru or farfaru (S), farfare (K), faraye, farare	<i>white</i>
Gajere	gajera (S), gajeria (K)	gajeru, gajerai	<i>short</i>
Gurgu	gurgua	guragu	<i>lame</i>
Ja	ja	jajaye	<i>red</i>
Kárami	kárama, karamia	karamu, káramai	<i>small</i>
Kankane	kankanwa	kanana, kankana (K)	<i>small</i>
Kadan	kadan	kadan	<i>little, few</i>
Kakabra	kakabra	kabrara	<i>fat</i>
Kekashe	kekasa, kekashia	kekasu	<i>dry, dried</i>
Kore	koria	kworre	<i>green</i>
Mugu	mugunia	miyagu	<i>tad</i>
Rama, ramame	ramamia		<i>thin</i>
Rawaya	rawaya	rawayu (S), rawayai (S)	<i>yellow</i>
Sabo	sabua	sababi, sabui	<i>new</i>
Shudi	shudia	shudodi, shuduna	<i>light blue</i>
Tsofa	tsofua	tsofafi, tsofi	<i>old</i>
Wofi	wofi	wofuna (K)	<i>empty</i>
Yofi	yofi	yofaifai (Zanf)	<i>empty</i>
Yáraní	yárana	yáranai, yáranoni (both S)	<i>yellow</i>
		dayawa	<i>many</i>
Duka	duka	duka	<i>every, all</i>

COMPOUND ADJECTIVES

1. Formed with “na,” *of*, with a noun. These are very few, but *see also* ordinal numerals, which are formed also by this method—

Ná-gari	tá-gari	ná-gargaru	<i>good</i>
Na-kwarai	ta-kwarai	?	<i>correct</i>

2. Formed with “mai” = *owner of*, and a noun. The construction is obvious, and an unlimited number of adjectives can be made in this way—

MASC. and FEM.	PLURAL	ENGLISH	FROM
Mai-anfani	masu-anfani	<i>useful</i>	anfani = <i>use</i>
Mai-araha	masu-araha	<i>cheap</i>	araha = <i>cheapness</i>
Mai-fadi	masu-fadi	<i>broad</i>	fadi = <i>breadth</i>
Mai-gaskia	masu-gaskia	<i>true</i>	gaskia = <i>truth</i>
Mai-hankali	masu-hankali	<i>prudent</i>	hankali = <i>care</i> , etc.
Mai-karifi	masu-karifi	<i>strong</i>	karifi = <i>iron</i> , <i>strength</i>
Mai-keao	masu-keao	<i>fine</i>	keao = <i>beauty</i>
Mai-rai	masu-rai	<i>living</i>	rai = <i>life</i>
Mai-tsada	masu-tsada	<i>dear</i>	tsada = <i>deariness</i>
Mai-zuchia	masu-zuchia	<i>brave</i>	zuchia = <i>heart</i>
Mai-zurufi	masu-zurufi	<i>deep</i>	zurufi = <i>depth</i>

3. The contrary of the foregoing class of compound adjectives is formed by suffixing the particle “-rasa” to “mai,” and an equally large number of adjectives can be formed in this way.

For “mai-rasa” “maras”¹ is often used, the meaning being the same, but “mairasa” is not changed for gender, whereas “maras” becomes “marashia” in the feminine—

MASC.	FEM.	PLURAL	ENGLISH
Mai-rasa-karifi	mai-rasa-karifi	masu - rasa-karifi	<i>powerless</i>
Maras-karifi or marashi-n-karifi	marashia-karifi	marasa-karifi	<i>powerless</i>
Maras-hankali	marashia-hankali	marasa-hankali	<i>foolish</i>
Maras-kachia		marasa-kachia	<i>uncircumcised</i>

4. “Da,” *with*, compounded with nouns, makes adjectives. These adjectives can only be used predicatively and never attributively. They are without any idea of gender and

¹ Often pronounced “mara.”

number. An unlimited number of adjectives can be made in this way—

Da-keao	<i>fine</i>	Da-hankali	<i>careful</i>
Da-anfani	<i>useful</i>	Da-nauyi	<i>heavy</i>
Da-araha	<i>cheap</i>	Da-rai	<i>alive</i>
Da-bam	<i>different</i>	Da-yungwa	<i>hungry</i>
Da-yawa (shortened to diawa)			<i>many</i>

The opposite of these meanings is effected by the use of “babu,” *without* (lit., “ba,” *not*; “abu,” *a thing*)—

Babu-keao	<i>no good</i>
Babu-anfani	<i>useless</i>

PRESENT PARTICIPLE

The present participle (so-called) is formed by the prefixes “mai-” and “ma-,” the former being of Sokoto origin, the latter of Kano.¹ With the former the verb stem remains unchanged, but with the latter the stem is changed for gender and number—

MASC.	FEM.	PLURAL	ENGLISH
Mai-aiki	mai-aiki	masu-aiki	<i>working</i>
Ma-aikachi	ma-aikachia	ma-aikata	„
Mai-ázumi	mai-ázumi	masu-ázumi	<i>fasting</i>
Ma-ázumchi	ma-ázumchia	ma-ázumta	„
Mai-ara	mai-ara	masu-ara	<i>lending</i>
Mai-aro	mai-aro	masu-aro	<i>borrowing</i>
Ma-ari	ma-aria	ma-ara	„ <i>lending</i>
Mai-so	mai-so	masu-so	<i>loving</i>
Ma-soyi	ma-soyia	ma-soya, masowa	„

This participle is further treated under the verb.

PAST PARTICIPLE

The past participle passive, as in all languages, can be used as an adjective. Its formation is examined under the verb—

MASC.	FEM.	PLURAL	ENGLISH
Arare	araria	ararú	<i>lent or borrowed</i>
Ramtache	ramtachia	ramtatu	„

The formation of the feminine and plural is strictly regular.

¹ According to Mischlich.

USE OF NOUNS AS ADJECTIVES

Names of countries ending in “-chi” can be used as adjectives, but unchanged for gender or number—

	Hausanchi	<i>Hausa</i>
	Larabachi (K), Larabanchi (S)	<i>Arab</i>
	Fulanchi	<i>Fula</i>
	Turanchi	<i>European</i>
	Sudanchi	<i>African</i>
As		
	Magana larabachi	<i>Arab speech</i>
	Daki-n-sudanchi	<i>Soudanese hut</i>
	Dakuna-n-sudanchi	<i>Soudanese huts (houses)</i>
but		
	Riga-l-hausa	<i>Hausa cloth</i>
	Riguna-n-hausa	<i>Hausa cloths</i>

For living things these forms are not used. The personal forms are used in apposition, and show gender and number—

Doki ba-larabe	<i>Arab horse</i>
Dawaki larabawa	<i>Arab horses</i>
Rago ba-haushe	<i>Hausa ram</i>
Raguna hausawa	<i>Hausa rams</i>
Akwia hausu	<i>Hausa she-goat</i>
Awaki hausawa	<i>Hausa she-goats</i>
or awaki hausu	

REDUPLICATION

Simple adjectives can be reduplicated. Their meaning may be in some cases emphasised thereby, but equally the idea to be conveyed is “somewhat” or “something like.” This can be best seen from examples—

Kadan kadan *very little or very small*

but

Yaro mugu mugu shi ke=Shina	<i>He is like a bad boy</i>
kaman yaro mugu	
Dogo dogo shi ke = Shina	<i>He is tallish</i>
kaman dogo	
Sabo sabo shi ke=Shina kaman sabo	<i>It is like a new one</i>
Baki-baki	<i>blackish or dark bluish</i>
Bakin kerrin	<i>very black</i>
Fari-fari	<i>whitish or grey</i>
Ja-ja	<i>reddish</i>
Shudi-shudi	<i>light bluish</i>
Kore-kore	<i>light green</i>

NOTE.—The masculine singular form seems alone to be used.

Compare also—

Kul kusa

Ina da wata turuba keokeowa

very near

*I have (know) another path, a
very good one*

SYNTAX

1. When the adjective is used attributively it may either follow the noun it qualifies, agreeing with it in gender and number, or it may precede the noun with the copulative preposition “n” (“na”), *of*, agreeing in gender and number. With the latter method, however, the plural is less commonly found.

Examples of adjective following

MASCULINE SINGULAR.

Ta gani gida maikeao

Kai mutum maigaskia ne

Ta sa zane maizitaria?

Minene dawa? Wani iri-n-ja-
n-kwaya kankane (Note con-
struction with two adjectives)

Ta zuba rua kadan

Suka sa ta chiki-n-wani daki
babu keao

Mutum maras-kurdi kama-n-
sariki maras-karifi shi ke

She saw a fine house

You are a man of truth

Does she put on garments of gold?

*What is guinea corn? A small
kind of grain*

She poured out a little water

*They put her into an unpleasant
room*

*A poor man is like a king with-
out power*

FEMININE SINGULAR

Mache tagari tana kula da
iyalinta

Ke dia takwarai che

Mache mai-azumc tana zamne
chan

*A good woman takes care of her
family*

You are a good daughter

A fasting woman sits yonder

PLURAL

Dia-n-itache ninanu anchiresu

Ki ba su dia-n-durumi ninanu

Dawaki masugudu suna chan

Ga dawaki masugudu chan

Bature dayawa ya mutu (Note
the construction)

The ripe fruits are plucked

*Give them the ripe fruits of the
“durumi” tree*

Yonder are galloping horses

See the horses galloping there

Many white men died

Examples of adjectives preceding noun :—

MASCULINE SINGULAR

Baba - n - mutum ba shi yi - n - hakka	<i>A great man would not do so</i>
Nauyi - n - kaya - n - nan ya fi kari - fina	<i>This heavy load is too much for me</i>
Ni karami - n - yaro gara ka bani karami - n - kaya	<i>I am a small boy ; you ought to give me a small load</i>
Bani tafasashe - n - rua	<i>Give me boiled water</i>
Ya kai su ga dogo - n - daji	<i>He led them to a large forest</i>
Ya kasshie baba - n - bunsuru	<i>He killed a large he-goat</i>
Karifi - n - mache sai yawa - n - magana (proverb)	<i>The strength of a woman is much talk</i>
Duka - n - mutane suka gan' shi yana tafia	<i>All men saw him going</i>

PLURAL

Wani iri - n - abinchi babake - n - mutane su ke chi ?	<i>What kind of food do black men eat ?</i>
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2. The possessive pronoun is appended to the noun, not to the adjective—

Ta tafi ga wuri - n - ta dafari enda ta fito	<i>She went to the first place she had come from</i>
Ya che ga dia - r - sa baba	<i>He said to his eldest daughter (lit., he said to his daughter—the big one)</i>

3. “Duka,” which has no feminine nor plural form, can be attached to either a singular or plural noun—

Ya fi gida duka	<i>It surpasses every house</i>
Gari duka ya mutu	<i>The whole town died</i>
Abu duka da ni ke da shi ya karba	<i>He has received everything I had</i>

See also example in par. 1.

Rana duka	<i>All day</i>
Sun tafi duka	<i>They have all gone</i>

Predicative Use of the Adjective

The verb "to be" is employed, the form "ne" being enclitic, as also is its feminine form "che"; but the form "ke" is used with a pronoun—

Ni talaka ne	<i>I am poor</i>
Daki-n-nan kankane ne	<i>This room is small</i>
Karre da kurege ramamu su ke	<i>The dog and the fox were lean</i>
Masa - n - nan antoya su? ii, toyayu ne	<i>Are these cakes baked? Yes, they are baked</i>
Ba duka mutane su ke miagu ba	<i>Not all men are bad</i>

All adjectives formed with "da," being from their nature only predicative, the verb "to be" is usually implied.

The form of pronoun that is used is that ending in "na" for the most part. It is to be noted that in the negative form the "na" is cast off—

Shina da keao	<i>It is fine (lit., It is with fineness)</i>
Suna dabam	<i>They are different</i>
Bisa tana da rai tukun	<i>The animal is still alive</i>
Shina da araha (tsada)	<i>It is cheap (dear)</i>
Doki maigudu shina da anfani kwarai	<i>A horse which gallops well is of great use</i>
Ba ni da yungwa	<i>I am not hungry</i>
Ba shi da nauyi kama-n-saura- n-kaya	<i>It is not heavy like the rest of the loads</i>

Circumlocution to avoid Use of Adjectives

In most West African languages it is found that the number of adjectives is very small.

They are numerous in Hausa, but, nevertheless, many compound words which are treated as adjectives are readily divisible into their component parts which are not adjectives, and any idea that an adjective is being made use of can be cast aside.

Besides the use of "da," the two commonest methods in Hausa for expressing the equivalent of the adjective is the use of the preposition "gare," *to, towards*, with a noun, and to use the verb "yi" also with a noun. The

verb "ji," to hear, feel, is also so used, but to a more limited extent :—

Gare

Abinchi-n-nan zafi gare shi for	<i>This food is hot</i>
Abinchi-n-nan shina da zafi	
Zuma dadi gare ta	<i>Honey is sweet</i>
Mutume-n-wofi ba ya taba fada-	<i>A worthless man never speaks the</i>
n-gaskia ba, reshi - n - kumia	<i>truth ; he is shameless</i>
gare shi	

Yi

Na yi murna	<i>I am glad (lit., I make joy)</i>
Ya yi mini kunche	<i>It is (too) narrow for me</i>
Ruanga shina da zafi, bai yi	<i>This water is hot, and not cold</i>
sanyi ba	

Ji

Na ji dadi	<i>I am happy (lit., I feel sweetness)</i>
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COMPARISON

The degrees of comparison are expressed by a circumlocution in Hausa the same as in other languages in West Africa.

*Comparative Degree*1. Use of "fi," *surpass*, with an abstract noun.

Ya fi ni karifi	<i>He is stronger than I (lit., he surpasses me (in) strength)</i>
Ya fi ni da karifi	<i>(Not so good as the foregoing)</i>
Doki ya fi rago girima	<i>A horse is bigger than a ram</i>
Ya fi shi karami or ya fi shi	<i>He is smaller than he (The latter</i>
kankanta	<i>is the more correct usage, "kankanta" being a noun, whereas "karami" is an adjective)</i>
Ya fi kowa girima	<i>He is greater than any one</i>
Daki-n-nan ya fi daki-n-chan	<i>This room is bigger than that</i>
girima	
Mi kuna so ya fi wannan ?	<i>What do you want better than this ?</i>
Riga-l-nan ta fi wachan keao	<i>This coat is better than that</i>
Dana ya fi naka tsawo, amma	<i>My son is taller than yours, but</i>
naka ya fi nawa kauri	<i>yours is stouter than mine</i>
Mutum wanda ya bi ta gaskia	<i>The man who pursues truth is</i>
ya fi wanda ke ratse hainya	<i>happier than he who follows</i>
fari-n-zuchia	<i>error</i>
Shi maifadda ne, amma matasa	<i>He is a quarrelsome man, but his</i>
ta fi shi yawa-n-magana	<i>wife can wrangle more than he</i>

Tafia da rana ta fi tafia da fari- n-wata gajia	<i>Travelling by day is more tiring than travelling by moonlight</i>
Minene ka ke so wanda ya fi wannan?	<i>What do you want better than this?</i>

In sentences where in English comparison is expressed by adverbs, “fi” with an abstract noun is used in Hausa—

Da-n-chiako-n-zabua ya fi da-n- chiako-n-kaza samli-n-girima	<i>The young guinea-fowl grows more quickly than the young chicken (samli - n - girima = quickness of growth)</i>
Jiki ya fi kune ji (proverb)	<i>The body hears better than the ear</i>
Ka fi shi yi-n-chiniki, don wannan na fi sonka da shi	<i>You trade better than he, for this reason I prefer you to him</i>

Note also—

Allah akber da ku	<i>God is more powerful than you</i>
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2. To compare ideas, not things, the words “gara” and “guma” (“gwoma”) are used; also “gwanda” in a similar sense in Kano principally—

Gara hakka	<i>It is better so</i>
Guma yao da jia	<i>Better to-day than yesterday</i>
Da na yi karia gara en mutu	<i>I would rather die than tell a lie</i>
Da na amre shi guma mugu-n- chiwo ya kama ni	<i>Rather than marry him may an evil sickness seize me</i>
Da babu wawa gwanda da wawa (proverb)	<i>It is better to have a fool than no one</i>

3. “Better” as applied to health is expressed by the nouns “dama” and “rongomi” with “ji,” to feel.

Ka ji dama ya fi jia?	<i>Do you feel better than yesterday?</i>
Na ji rongomi yao	<i>I feel better to-day</i>
Na ji dama yanzu; zazabi ya sake ni	<i>I feel better now; the fever has left me</i>
Ka ji dama kadan?	<i>Do you feel a little better?</i>
Shi talaka ne, ni ma, ina da kurdi da dama	<i>He is a poor man, but I have money in moderation</i>

4. To express the English “too” with an adjective several methods are adopted:—

(a) Combination of the material particle “ma” with the verb “fi,” to surpass—

Mafi kunche	<i>Too narrow</i>
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(b) "Yi," *to do*, followed by the preposition "ma"—

Ya yi mini (for ma ni) wuya	<i>It is too difficult for me</i>
Kurdi-n-sa ia yi mini yawa	<i>The price is too much for me</i>

The meaning of "very" is equally conveyed—

Tsia ta yi masa yawa *He was very poor*

(c) By the use of "fi."

Ya fi ni wuya	<i>It is too difficult for me</i>
Nauyi - n - kaya - n - nan ya fi	<i>This heavy load is too much for my strength</i>
karifina	

(d) By the verb "faskare," *overcome*, etc.—

Ya faskare ni dauka	<i>It is too heavy for me to lift (lit., It is beyond my strength (to) lift)</i>
Babu abinda ya faskare mutane	<i>Nothing is too difficult for the English</i>
Engliz	

5. The verb "faye," *exceed*, is used as an equivalent for "fi." It may also be translated "very" or "too"—

Yara sun faye da worigi	<i>The boys were very fond of play</i>
Gidanga ya faye kankanta	<i>This house is too small</i>
Ka fayi barikonechi	<i>You jest too much</i>

6. "Too" and "very" may also be expressed by the preposition "gare," *towards*—

Abinchi-n-nan zafi gareshi	<i>This food is hot (implying too hot to eat)</i>
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It may here be observed that where in English words of a comparative force are used, in African languages exactly the same meaning is conveyed by merely making a positive statement, of which the foregoing is an example.

7. "More" used absolutely in English can be expressed by the noun "kari," *abundance*.

Ba na so kari; ya issa	<i>I do not want more; it is enough</i>
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8. "Yi," *do*, may also be used in the sense of "equal to"—

Kura ta fi damisa karifi-n-jiki,	<i>The hyæna is stronger than the leopard, but is not equal to her in activity</i>
amma ba ta yi ita hanzeri ba	

Superlative Degree

The superlative degree is expressed by :—

1. “Fi,” *to surpass*, followed by “duka,” *all*—

Ya fi duka karifi	<i>He is the strongest (lit., He excels all (in) strength)</i>
Mutume - n - nan ya fi duka hankali	<i>This man is the cleverest of all</i>
Allah yi fi duka girima	<i>God is the greatest of all</i>
Wannan ya fi duka nauyi	<i>This is the heaviest</i>

2. By “gaba-n-duka da,” *before all*—

Yana (or shi ne) gaba-n-duka da karifi	<i>He is the strongest</i>
Shi ne gaba-n-su duka	<i>He is the greatest</i>

3. By “gaba ga duka,” *before all*—

Amma Tebib shina da bara, shi ne baba gaba ga baruansa duka	<i>But Tebib had a servant who was chief of all the servants</i>
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4. By “ga,” *to, only*—

Yana (or shi ne) da karifi ga duka	<i>He is strongest</i>
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5. A reduplicated form of “fi” is sometimes used in forming either comparative degree or superlative—

Wannan mafifichi daga wadanan	<i>This (is) the best of these</i>
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6. The word “very” in English may be expressed by “faye,” and in other ways as seen under the comparative—

Makafi sun faye talauchi	<i>Blind men are very poor</i>
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It may also be expressed by reduplication—

Kadan kadan	<i>Very little</i>
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NUMERALS

The Cardinals

(Those given first are in commonest use)

- 1 Daia (pronounced generally “dea”), guda
- 2 Biu
- 3 Uku

- 4 Fudu (hudu in Katsina dialect)
- 5 Biar, bial, biat (in Sokoto)
- 6 Shidda
- 7 Bokoi. Written bakoi
- 8 Tokos. Written takos
- 9 Tara
- 10 Goma
- 11 Goma sha daia *or*, in continuous counting, "sha daia" for short
- 12 Goma sha biu *or* sha biu
- 13 Goma sha uku *or* sha uku
- 14 Goma sha fudu *or* sha fudu
- 15 Goma sha biar *or* sha biar
- 16 Goma sha shidda *or* sha shidda
- 17 Goma sha bokoi *or* sha bokoi
- 18 Ashirin biu babu *or* ashirin gaira biu
- 19 Ashirin daia babu *or* ashirin gaira daia *or* babu daia
- 20 Ashirin, ishirin; hauya; laso (S); gomia biu
- 21 Ashirin da daia
- 22 Ashirin da biu
- 28 Talatin biu babu
- 29 Talatin daia babu
- 30 Talatin; gomia uku; laso da goma; hauya da goma
- 40 Arbain; gomia fudu
- 50 Hamsin
- 60 Sittin
- 70 Sebbain
- 80 Tamanin
- 90 Tissain

The foregoing decades can also be constructed with gomia, laso, and hauya

- 98 Dari gaira biu; dari biu babu
- 99 Dari gaira daia *or* dari daia babu
- 100 Dari (deri); mia; minya; zangu
- 150 Mia wa hamsin *or* dari da hamsin
- 200 Metin; metain (*Not* dari biu)
- 300 Dari uku
- 400 Arba mia; arba minya
- 500 Hamsa mia; hamsa minya; dari biar
- 600 Dari shidda
- 700 Dari bokoi
- 800 Dari tokos
- 900 Alu gaira mia
- 1,000 Dubu; alif; zambar (*rare*); zangu goma
- 1,100 Alu wa minya
- 1,200 Alu wa metin
- 1,300 Dubu (*or* alif) da dari uku
- 1,400 Alu wa arba mia
- 1,500 Alu wa hamsa mia (*or* minya)
- 1,600 Dubu da dari shidda
- 1,700 Dubu da dari bokoi

1,800	Alfin gaira metin
1,900	Alfin gaira minya (<i>or</i> mia); alfin gaira dari
2,000	Alfin; alfain; zambar biu (<i>Not</i> dubu biu)
3,000	Talata; zambar uku
4,000	Arba; zambar fudu
5,000	Hamsa; zambar biar
6,000	Sitta; zambar shidda
7,000	Sebaa; zambar bokoi
8,000	Tamania; zambar tokos
9,000	Tessaa; zambar tara
10,000	Zambar goma
100,000	Zambar dari
200,000	Zambar metin
1,000,000	Zambar dubu; zambar alif

(1) *Notes on the Cardinals*

Guda.—The word “guda” means *head* or *unit*. It is often used together with the other numerals below ten, as well as being used alone instead of “daia,” as—“guda daia” or “guda” simply, 1; “gudu uku,” 3; ashirin da guda biar, 25. (*See* further under syntax of numerals.)

Goma sha daia, etc.—In counting the “goma” is commonly omitted for brevity, a feature which is also found in most other West African languages where the expression is too long or cumbersome.

Ashirin biu babu.—The two numbers next below the decades are expressed by using “babu,” *nothing* or *without*, or “gaira,” *less*, as—“talatin daia babu,” 29; “dari gaira biu,” 98. This system is also applied to the two decades below the hundreds after the first hundred, as “metin gaira ashirin,” 180.

Hauya.—The meaning is *a score*, and it is only used in counting cowries, as—“hauya biu,” 40; “hauya uku,” 60.

Laso, 20, is also used in counting cowries.

Zangu, 100—Used in counting cowries.

Gomia.—The pure Hausa plural form of “goma.” It was the form in use before the introduction and common acceptance of the Arabic forms for all numerals between 20 and 100. It is still preferred among parts of the population that have come less under the Arabic influence and are uneducated. The merchants, educated

persons, mallams, etc., naturally affect the Arabic forms for preference.

Kororo.—This word is used south and west of Zaria to denote a bag containing 20,000 cowries.

Numerals of Arabic Origin.—In some of the higher numerals the Arabic form has so far taken the place of the pure Hausa forms that it is quite incorrect to use the latter, which are obsolete. This applies, amongst others, to the numerals 200, 400, 900.

Compound Numbers.—The rule for forming compound numbers is to place the largest numbers first and connect each succeeding numeral by inserting “da,” *and*, as—“dubu da dari tokos da ashirin da daia,” 1821. The only exception is that “sha” takes the place of “da” from 11 to 17.

Wa is the Arabic for “and.” It is used when all the numerals are of Arabic origin.

(2) *Cardinal Numerals—Gender and Number*

The cardinal numerals do not vary for gender, but those up to ten can take a plural form on rare occasions. The plurals are:—

Daia	none	Shidda	shidodi
Biu	biunai	Bokoi	bakoa
Uku	ukoki	Tokos	takoshi
Fudu	fudodi	Tara	tarori
Biar	biani	Goma	gomia

(3) *Combination of Cardinal Numerals with Personal Pronouns*

Daia-u-mu or daia-mu	one of us
Biu-n-mu	two of us
Uku-n-mu	three of us
Fudu-n-mu	four of us
Biani-n-mu	five of us
Shidda-n-mu	six of us
Bakoa-n-mu	seven of us
Takoshi-n-mu	eight of us
Tara-n-mu	nine of us
Goma-n-mu	ten of us
Ashirini-n-mu	twenty of us
Hamsini-n-mu	fifty of us

Tissaini-n-mu	<i>ninety of us</i>
Dari-n-mu or darini-n-mu	<i>a hundred of us</i>
Alifi-n-mu	<i>a thousand of us</i>

“Ku” you, “su,” them, may be substituted for “mu” as necessary, as—

Daia-n-ku	<i>one of you</i>	daia-n-su	<i>one of them</i>
		Biu-n-su	<i>two of them</i>

For the numbers above “two,” however, it would seem to be better, and certainly more usual, to use a more extended phrase, as—

Fudu daga chiki-n-ku	<i>four of you</i>
Biu daga chiki-n-mu	<i>two of us</i>
Daia-n-su shina chewa wannan nama da kiba	<i>One of them was saying this meat is fat</i>

When the cardinal number represents the whole of the assemblage instead of a portion, as above, the suffix “-di” is added.

Daiadi-n-nan	<i>this one</i>
Biudi-n-nan	<i>these two</i>
Duka ukudi-n-nan	<i>all three of these</i>
Fududi-n-su	<i>the four of them</i>
Biardi	<i>the five</i>
Shiddadi	<i>the six</i>
Bokoidi	<i>the seven</i>
Tokosdi	<i>the eight</i>
Taradi	<i>the nine</i>
Gomadi	<i>the ten</i>
Daridi	<i>the hundred</i>
Dubudi	<i>the thousand</i>

(4) *Syntax of Cardinal Numerals*

The cardinal numerals usually follow the noun they qualify. The noun as a rule takes the plural form, though this is not invariably the practice, and the numeral “two” especially almost invariably follows the noun in the singular number.

If the numeral precedes, it only does so in such cases as those given in the previous paragraph, and “n” is used as a copulative.

Mutum biu	<i>two men</i>
Shina da bindiga da baki biu	<i>He has a double-barrelled gun</i>
Ka ani awaki talatin	<i>Give me thirty goats</i>

Ki kawo mini moda zinaria zambar dubu	<i>Bring me a million gold cups</i>
Ina tamaha mutane da suka kama tare da ni ba su fi ba dari biu ko dari uku	<i>I think the people who were caught with me were not more than two or three hundred</i>
Na gani taguaye biu anyashie su bisa hainya suna kuka	<i>I saw two twin children thrown on the road crying</i>
Rakuminmu daia	<i>One of our camels</i>
Su duka biu sun mutu	<i>The two of them died</i>

After such nouns as those compounded with “mai” a simple noun may be inserted before the numeral—

Masu-gaskia mutum ashirin da daia	<i>Twenty-one righteous men</i>
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When the noun is qualified by both an adjective and a cardinal numeral, the numeral may be placed immediately after the noun with the adjective next, the latter being treated as in apposition to the noun—

Ido-n-sa daia, mai-girima, ga tsaka-u-hanchi	<i>One of his eyes, a large one, was on the middle of the nose</i>
Muka tafi da barua - n - Tebib biu, da bara-n-sariki tare da bawa-n-sa daia, kuruma	<i>We went with two of Tebib's servants, and with the king's servant, to- gether with a slave who was deaf</i>

Guda.—The following are examples of the uses of “guda,”
one—

Guda nawa ?	<i>How many ?</i>
Kwoi guda nawa na sayerua ne ?	<i>How many eggs are there for sale ?</i>
Guda . . . guda	<i>One . . . another</i>
Shi do guda, guda ta tsire	<i>(If) he takes one, the other escapes</i>
Guda guda = daia daia	<i>One at a time</i>

Daia.—“Daia,” when used correlatively, corresponds with the expression “the one . . . the other”—

Mache daia tana da dukia da- yawa, mache daia tana da dukia kadan	<i>One woman had much property, the other woman had but little property</i>
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“Daia” can also be translated “the same”—

Mu duka muka zamna ga wuri daia	<i>We all sat at the same place</i>
Su duka daia ne	<i>They are all the same</i>

and Awok; "kwan" in Angas; "koan" in Ngodsin; "akoan" in Bode; "ko" in Doai; "kuji" in Buta.

Fudu.—Compare "fudu" in Ngodsin, Doai, and Bode; "fudi" in Buta; "fodo" in Bolanchi; "pu" in Ron; "feir" in Sura; "fer" in Ankwe and Montol; "fier" in Angas.

Biar.—Compare "beddi" ("badi") in Bolanchi; "pad" ("pat") in Sura; "pad" in Montol, Ankwe; "pfad" in Doai; "fad" in Ngodsin; "pate" in Angas; "puat" in Tangale and Awok.

Shidda.—Of Arabic origin.

Bokoi (bakoi).—If the numerals seven and eight, as well as sometimes six and nine, are examined in the languages mentioned in connection with the foregoing numerals, it is found that the following syllables represent "five": Sura, "po"; Bolanchi, "bau," "bo"; Montol, "pa"; Ankwe, "po," "pu"; Angas, "po." There is in these syllables some similarity to "ba" in "bakoi," but this syllable is not found in Hausa in any other numeral. As to the second syllable in "bokoi," it seems to have no relationship anywhere.

Tokos.—No sure etymology seems to offer itself for this numeral either. "To" is the root for "five" in the BaNtu languages, and "kos" may be connected with "uku." It would require to be explained, though, how a BaNtu root should have come in.

Tara.—Nothing.

Goma.—Compare "guma" in Ngodsin; "goma" in Doai; "guamo" in Tangale.

The decades twenty to ninety are all of Arabic origin, but little changed.

Dari is a pure Hausa word.

Minya and *mia*.—Both of Arabic origin.

Zangu.—Uncertain.

Metin and *metain*.—Arabic.

Dubu is also found in Kanuri as "dubu"; "debu" in Teda, Bagirmi, Longone, Mandara; and "thba" in Coptic.

Alif.—Arabic.

Zambar.—Compare "diomber" in Songhay.

Alfin.—Arabic.

ORDINAL NUMBERS

The ordinal numbers are formed by prefixing the genitive particle to the cardinals, "na" for the masculine, "ta" for the feminine (there being no plural), with one exception.

This exception is "the first," and, as is customary in most languages, West African included, it is not formed from the word "one." In Hausa the word "na-fari" is derived from the verb "fara," *to begin*—

MASC.	FEM.	ENGLISH
na-fari	ta-fari	<i>first</i>
na-biu	ta-biu	<i>second</i>
na-uku	ta-uku, etc.	<i>third</i>

As in other West African languages, after "ten," when the numerals become compound words, the ordinal form is commonly dropped, and the cardinals are reverted to.

Connected with the ordinal numbers and formed in the same way are some adjectives—

MASC.	FEM.	ENGLISH
Na-baya	ta-baya	<i>last</i>
Na-gaba	ta-gaba	<i>foremost</i>
Na-tsaka	ta-tsaka	<i>middle</i>
Na-bisa	ta-bisa	<i>upper</i>
Na-kasa	ta-kasa	<i>lower</i>

Also

Farko	<i>first</i>	Karshe	<i>last</i>
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Examples of Syntax of Ordinals

Na zamna ga wurina na-fari	<i>I sat down in my place first</i>
Mutum uku su tashi, biu daga chiki-n-su su dauko rua, na- uku-n-su shi nemo itache	<i>Let three men get up, two of them to draw water, the third one to fetch wood</i>
Farko-n-dawaki	<i>The first of the horses</i>
Karshe-n-dawaki	<i>The last of the horses</i>
Da sunka ketare daia, biu, a na-uku sunka issa wuri-n-kasa	<i>When they had crossed one, two, at the third they reached dry land</i>
Yaro ya yi sukua rakumi so- uku, a na-fudu ya tafo ya dauki yarinia ya ajieta bisa rakuminsa	<i>The boy galloped the camel three times, at the fourth he came, he took up the girl, he put her on his camel</i>

ADVERBIAL NUMBERS OR MULTIPLICATIVES

These are formed by prefixing to the cardinals "so," or, as it is sometimes pronounced, "sau"—

So-daia	<i>once</i>	So-biu	<i>twice</i>	So-uku	<i>three times</i>
So-goma	<i>ten times</i>	So-dari	<i>hundred times</i>		

Derivation

This seems to be the same word as "sau," *foot-print* or *sole of the foot*, and so in combination with the numerals it acquires the idea of a step. Compare the corresponding use in Twi of "peng," *a stroke*; in Mende "heima," *sitting down*; in Angas "shi," *a foot*: all of which go to prove that "so" is a noun.

Syntax

So-daia kuma	<i>Once again</i>
So-nawa ka tafi Sokoto? Na	<i>How often have you been to Sokoto?</i>
tafi Sokoto so-uku	<i>I have been to Sokoto three times</i>
Uku-uku biu nawa ke nan?	<i>Twice three are how many?</i>

DISTRIBUTIVES

The distributive numerals are formed by repeating the cardinals—

Ya kedaya shilling goma goma (Kedaya (S)=kirga (K))	<i>He counted them out by ten shillings</i>
Ya bada riguna biar biar ga yara-n-sariki	<i>He gave five cloths to each of the chief's sons</i>
Ya aikesu biu biu	<i>He sent them two by two</i>
Ya bada daia daia ga kowane- n-su	<i>He gave one to each of them</i>
Kada ka kirga kurdinka shidda shidda, kirgasu biar biar	<i>Do not count your cowries in sixes count them in fives</i>
Biasu dubu dubu	<i>Pay them a thousand each</i>

Examples akin

Nawa nawa?	<i>How many each?</i>
Guda nawa?	<i>How many?</i>
Kwoi guda nawa na sayerua ne?	<i>How many eggs are there for sale?</i>
Nawa nawa anasayerua? (or akesayerda su)	<i>How much are they sold for each?</i>

Nawa anasayesda su ?	<i>How much are they (as a whole) ?</i>
Ni kan ba ma-aikitana kurdi metin da hamsin hamsin kwana daia daia	<i>I give my servants two hundred and fifty cowries each daily</i>
Massara kurdinsa goma sha bial sha bial ne kwanaki-n-damana	<i>Indian corn is fifteen cowries a-piece in the wet season</i>
Doiya guda nawa ka sayo ? Ta dari uku a baki - n - hamsin hamsin	<i>How many yams did you buy ? Three hundred cowries' worth at fifty (cowries each)</i>

It will be noticed from the above sentences that in repeating the numeral to form the distributive idea, if it is compound only the latter part is repeated.

FRACTIONAL NUMBERS

These are, with the exception of "a half," borrowed from the Arabic, and are rarely used.

"Half" is expressed by "shashi," of which the etymology is not known, or "rabi," from "raba," to divide. Each of these words may be translated by "a part" instead of an exact "half," and this is found to be also the case in many other West African languages.

The fractions of Arabic origin are—

Sulusi	<i>a third</i>
Rubui	<i>a fourth, a quarter</i>
Humusi	<i>a fifth</i>
Sudusi	<i>a sixth</i>
Subui	<i>a seventh</i>
Sumuni or tumuni	<i>an eighth</i>
Tusui	<i>a ninth</i>
Ushuri	<i>a tenth</i>

The plurals are "sulusai," "rubuai," "ushurai," etc.

All these numbers can be expressed by a circumlocution, which is always resorted to for fractional parts smaller than a tenth.

One-eleventh = daia (or guda) chiki-n-goma sha daia

One-twelfth = daia (or guda) chiki-n-goma sha biu

One-thirteenth = daia (guda) chiki-n-goma sha uku

Three-sevenths = subuai uku

"A tenth" as applied to a tithe or land tax is called "zaka."

Syntax

Ya bani sashi	<i>He gave me half</i>
Sun bani sashi-n-uku	<i>They gave me the third part</i>
Na raba shi uku, na ba kowa rabo-n-sa	<i>I divided it into three parts, I gave each his portion. (Note, in this the cardinal is used)</i>
Mun yi tafia shashi-n-rana	<i>We travelled half the day</i>

CHAPTER IV

THE PRONOUN

The pronoun is divided into the following classes :—

1. Personal.
2. Relative.
3. Demonstrative.
4. Interrogative.
5. Indefinite.
6. Reflexive.
7. Emphatic.
8. Reciprocal.

1. THE PERSONAL PRONOUN

The personal pronoun shows gender, number, and case.

(1) *Gender*.—This is distinguished in the 2nd and 3rd persons singular only. All the other persons, singular and plural, are of common gender.

(2) *Number*.—The plural pronouns are indicated by different words from the singular, and are not formed from the singular by the addition of regular plural terminations. The 2nd person is, however, possibly an exception.

(3) *Case*. — The vocative is distinguished in the 2nd person singular, as “kai!” masc., “ke!” fem., though these are in reality only the disjunctive forms of the personal pronoun. The objective case has different forms from the nominative in the singular, but not in the plural. The genitive case is formed in all persons except the 1st, by the use of the preposition “of” “n” (“na”) masc., “t” (“ta”) fem., with phonetic variation, as a prefix

to the objective form. The 1st person singular has a separate form, as will be seen. The dative is formed with the preposition "ma" to the objective form.

Special Uses of the Personal Pronoun

The 3rd personal pronoun is used in Hausa not only as a substitute for the noun, but also as a necessary complement to it when nominative. It thus assists to identify the gender of the noun. The tense of the verb is also dependent upon the pronoun, which takes different forms, either with or without the assistance of particles.

Tabular Statement of the Various Forms of Personal Pronoun

SING.	A	B	C	D
1	ni, nia ¹	ni	na	na
2 (m.)	kai	ka; kai	ka	ka
2 (f.)	ke	ki	ki	kin
3 (m.)	shi	shi; sa; i	ya; i (ye)	ya, i
3 (f.)	ita	ta	ta	ta
PLU.				
1	mu	mu	mu	mun
2	ku	ku	ku	kun
3	su	su	su	sun
SING.	E	F	G	
1	ina	na	nāa, nā; ni (Sokoto)	
2 (m.)	kana	ka	kaa, kā	
2 (f.)	kina	kika	kii, kī	
3 (m.)	shina; yana; ² yina, yena	ya, yeka	shii, shī	
3 (f.)	tana	ta	yaa, yā taa, tū	
PLU.				
1	muna	munka; muka ³	muu, mu <i>also</i> mua, mā	
2	kuna	kunka; kuka	kua, ku <i>also</i> kua	
3	sunu	sunka; suka	suu, sū <i>also</i> sua, sū	

¹ "Nia" is interrogative. See under interrogative pronouns.

² "Yana" is commonly written, but rare in conversation.

³ "Munka" is of Sokoto origin; "muka" of Kano origin.

SING.	H	I	J
1	-na	-ta	nawa
2 (m.)	-n-ka-	-r-ka; -l-ka or -t-ka	naka
2 (f.)	-n-ki	-r-ki; -l-ki, etc.	naki
3 (m.)	-n-sa; -n-shi	-l-sa; -l-shi	nasa; nashi; nai
3 (f.)	-n-ta	l-ta	nata
PLU.			
1	-n-mu	-l-mu	namu
2	-n-ku	-l-ku	naku
3	-n-su	-l-su	nasu

SING.	K	L	M
1	tawa	mani, mini, mana	ni na
2 (m.)	taka	maka, ma	kai ka
2 (f.)	taki	maki, miki	ke ki
3 (m.)	tasa; tai. tashi	masa; mashi; mishi; mai	shi ya
3 (f.)	tata	mata	ita ta
PLU.			
1	tamu	mamu; mumu; muna; mana	mu { mu munka
2	taku	maku; muku	ku { ku kunka
3	tasu	masu; musu	su { su sunka

I. "l," "t," "r," are interchangeable for euphony.

H and I. The copulative may be omitted.

3rd person "sa" is of Kano origin; "shi" of Bornu origin. Both are in general use, but "i" is more commonly heard in Sokoto and Katsina.

In Kano "mass" is heard for "masa"; "tass" for "tasa," etc.

Uses of Foregoing Forms

A. Disjunctive. Used in answer to question "who?"

B. Objective.

C. Used with aorist tense. Simple form.

D. Used with past tense.

E. Continuous tense, usually present. It entails a special verb construction which is examined under the verb.

F. Used with narrative perfect tense.

G. Used with future (i.).

M. Reduplicated.

(2) Forms without copulative. These are in common use, and are a reversion to the statement of the possessive phase by words in apposition only, as has been discussed

under the noun. Or it may be that both "n" and "t" have been modified for euphony into "r," which after long "a" is scarcely heard.

(3) The possessive pronoun is incorporated in the word, and the accent is thus moved to the new penultimate—as, "ubánmu," "uwása," "ubanénsu."

Syntax of Personal Pronouns—Nominative

1. The pronoun agrees with the subject with which it is in apposition in person, gender, and number—

Yaro ya gani	<i>The boy sees</i>
Yara ba su gani mutum ba	<i>The boys do not see the man</i>
Mache ta tafo	<i>The woman comes</i>
Mata ba su tafo ba	<i>The women do not come</i>

2. The same rule is observed when there are more than two predicates belonging to the same subject.

Kura ta tafó, ta kawo nama, ta bayés ga dianta, da ita kua ta taba kadan	<i>The hyæna came, she brought meat, she gave it to her offspring, and she too tasted a titlle</i>
Namiji ya kama babe, ya darime shi, ya aje	<i>The man caught a locust, he tied it up, he laid (it) aside</i>

3. Two or more nouns in apposition are followed by a pronoun in the plural—

Yaro da ubansa suna zua farauta	<i>The boy and his father are going (lit., coming) hunting</i>
Yarinia du uwata, su duka biu, zuchiansu ta bache	<i>The girl and her mother, both of them, their heart was broken</i>

The omission of the 3rd personal pronoun is very rare except (1) in poetry or proverbs; (2) before "na," i.e., "shina," etc., are shortened to "na"; (3) with the verb "to be," "ke" or "ne"—

Yaro-n-nan ya che bawa-n-sariki ke (or shi ke) da doki	<i>The boy said the chief's slave had the horse</i>
Gama kafirawa kan yerda suabo (poetic)	<i>Because the heathen believe in evil (non-religion)</i>
Yarona na da mirda-n-chiki, ba shi iya baya-n-gida	<i>My boy has gripes, he cannot ease himself</i>
Wuyana na yi mini zogi	<i>My neck hurts me</i>

Rashi-n-tuo kan chi wake ak- wana	<i>Having no "tuo" one must eat beans before going to bed ("Tuo" is a sort of porridge of guinea corn—a staple dish.)</i>
Wani machiji baki na nan kwanche	<i>A black snake was lying there</i>

Combination of pronouns—

Mu je da ni	<i>Let us go, you and I</i>
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Examples of Syntax of Possessive Pronoun

INSEPARABLE

Diarku	<i>Your (plu.) daughter</i>
Abi-na	<i>My thing (i.e., my property)</i>
Ya-r-uwamu	<i>Our sister</i>
Zuchiata ba ta so ba wari-n-rua	<i>(lit., my heart) did not like the smell of the water</i>
Mata-r-wanene ke nan ? Matata che	<i>Whose wife is this ? She is mine</i>
Enna abokinka ?	<i>Where is your friend ?</i>
Ka zamna ga hanu-n-damana	<i>Sit at my right hand</i>
Mugu-n-gatarinka ya fi sare ka bani (proverb)	<i>A bad axe is better than an offer to cut (lit., Your bad axe is better than the cutting you give me or will do for me)</i>
Garinsu ba da girima ba	<i>Their town was not large</i>
Kada ku kafa gida - n - zane - na nan	<i>Do not pitch my tent there</i>
Enna matanka ?	<i>Where is your wife ?</i>

Although "mata" is feminine, "n" is commonly used. The more correct use is "mata-ka" or "mata-r-ka." If the meaning were "Where are your women?" "mata," being the plural of "mache," "n" would be correctly used. As will, however, be seen under prepositions, there is a tendency to use the masculine form "na" and to ignore the feminine.

SEPARABLE

Ya tasa	<i>His sister</i>
Ka bani nawa	<i>Give me my own</i>
Ni baka naka	<i>I shall give you yours</i>
Suka che, na wani ne ? ta che masu, nasu duka	<i>They said Whose is it ? She said to them, For all of you</i>

Mache ta che, yariniata tana da keao, taki ba ta da keao ba	<i>The woman said, my daughter is beautiful, (but) yours is not beautiful</i>
Akwia nan tawa che	<i>The goat is mine</i>
Gidanga naku ko nasu ne? Ba namu ba ne	<i>Is this house yours or theirs? It is not ours</i>
Tamu che	<i>It is ours (i.e., a thing of feminine gender)</i>
Kowa ya chi shinkafa-r-ranche tasa ya ehi (<i>proverb</i>)	<i>Whoever eats borrowed rice it is his own he eats</i>
Suka tashi da ita da baiwa tata	<i>They arose both she and her slave</i>

Instead of the possessive or genitive case the dative may be found—

Chiawa da ka rena ita ta kan tsokane maka idanu (<i>proverb</i>)	<i>The grass you despise may pierce your eyes</i>
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Plural Possessive Pronouns

It has been seen that in the adjective there is no distinction of gender in the plural number. The same applies to the possessive pronouns. Nouns which are feminine in the singular are therefore without gender in the plural.

The following examples illustrate this—

Mata tasa	<i>His wife</i>
Mata-n-sa	<i>His wife and also his wives</i>
Dokata	<i>My command</i>
Dokokina	<i>My commands</i>
Kafa tasa	<i>His leg</i>
Kafafu-n-sa	<i>His legs</i>
Mata tasa ta bata amre	<i>His wife spoilt her marriage, i.e., broke her marriage vows</i>
Mata-n-sa suka beri shi	<i>His wives left him</i>

Other examples of the possessive pronoun, and some of its idiomatic uses, are given under the preposition “na.”

The objective pronoun follows the verb—

Ya ba ni	<i>He gave it me</i>
Ka ba ni dana	<i>Give me my child</i>
Na ba ka	<i>I give (it) you</i>
Sai ya gani kai	<i>Until he saw you (with emphasis on “you”)</i>
Na son kai	<i>I like you</i>
Mu kama shi	<i>We caught him</i>

Muna kama-n-sa	<i>We are catching him</i>
Kura ta bi shi	<i>The hyæna followed him</i>
Kura tana bi-n-sa	<i>The hyæna is following him</i>
Rana duka ina nema-n-sa, ban same sa ba	<i>All day I am seeking him, I do not find him</i>

The peculiar construction that follows the verbal pronoun ending in "na" is to be observed. It is more fully examined under the verb, but it may be here mentioned that a noun form of the verb is produced thereby, which requires for its full amplification that a possessive pronoun be added. The above sentences are therefore literally we (are) of-his-catching, or "on" for "of," etc.

The objective pronoun 3rd person singular is often omitted where it can be readily understood from the context, and also in poetry—

Mache ta manche danta chiki-n- daji; kura ta gani, ta dauka, ta kai, ta boye	<i>The woman forgets her child in the bush; the hyæna saw (it), took (it), carried (it), (and) hid (it)</i>
Giso ya dauka sanda-sa, ya aje kusa kansa	<i>The spider took his stick, he laid (it) close to his head</i>
Kawo kori-n-ka, kawo baka-n- ka en ta wada ma (ma = maka)	<i>Bring your bows and arrows if such are your treasured possessions</i>

Indirect Object for Direct Object in English

Ya bada mani=ya ba ni	<i>He gave me</i>
Su baycs garesa=su ba shi	<i>They gave him</i>

This is because these forms of the verb, as shown in the chapter on the verb, only admit of an indirect object.

Combination of Personal Pronouns

When two pronouns are combined the first is in the plural number, and they are connected with "da," and. With the exception of the connecting link, this idiom is found as far off as the Mende language—

Gobe mu tafi da kai en gani	<i>To-morrow you and I will go and see</i>
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2. RELATIVE PRONOUNS

Simple form without copulative—

m., f., and plu. da

,, with copulative—

masc. and plu.	-n-da,
fem.	-r-da

Compound—

masculine	wanda
feminine	wadda
plural	wadanda

The short and the long forms are commonly interchangeable to suit the euphony or emphasis of a sentence. In the short form the copulative preposition “n,” *of*, may be inserted or omitted, euphony being here also the principal influence—

Mutum wanda shina zua or	<i>The man who is coming</i>
Mutume-n-da shina zua	
Mache wadda tana zua or	<i>The woman who is coming</i>
Mache da tana zua	
Mutáne wadanda suna zua or	<i>The people who are coming</i>
Mutané-n-da suna zua	
Dóki da ya gudu ya fadi or	<i>The horse that ran away fell</i>
Dokí-n-da ya gudu ya fadi	

For “abu wanda,” *the thing which*, the abbreviated form is the one in common use—“abinda.”

Objective Case

In the objective case a pronoun may or may not follow the verb—

Abinda na gani zani fadi or	<i>What I have seen I will relate</i>
Abinda na ganishi zani fadi	
Dakinda ankagina ya rushe jia or	<i>The house which was built collapsed</i>
Dakinda ankagina shi ya rushe	<i>yesterday</i>
jia	
Akwia da ka gani or Akwia-r-da	<i>The goat which you saw</i>
ka gani	

Addition of Personal Pronoun

When the relative pronoun is used with a noun in the nominative case it is followed by the personal pronoun the same as is the simple noun—

Yaro wanda ya gudu

The boy that ran away

Exceptions are found—

Ita che da ke yin hankali ga
bayi

*She it was who was kind to the
slaves*

Etymology

A clue to the etymology of the relative pronouns is furnished by the optional use of the personal pronoun in the objective case in such a sentence as—

Mutum wanda ka nemeshi for
mutum wanda ka nema

The man whom you sought

In most West African languages the relative pronoun is absolutely non-existent, or at least very poorly indicated, co-ordinate sentences being universally used. If, therefore, from this analogy “da” be no more than the conjunction “and,” Hausa furnishes an example of a language in which the primitive construction is in use side by side with the more advanced which has been developed from it. Accordingly, the above quoted sentence can be translated in the form in which the objective pronoun is used—

Mutum da ka nemeshi

The man and you seek him

This is also shown in the following sentence—

Da kaya da mu ke da su

And the loads which we have

Mashi- n - nan da na soki
ubanki da shi

*The spear with which I pierced
your father*

What the “wa” in the longer forms may mean exactly is obscure, but it is the same word as is found in the lengthened forms of the demonstrative pronouns and in the indefinite pronouns. That it has an independent

value is seen from studying the action of the genitive copulative embodied in the words.

In "wa-n-da," the masculine form, "n," i.e., "na," remains unchanged as it must when following words having a masculine meaning.

In "wa-d-da," "wa" seems to acquire a feminine meaning from the word in the feminine gender which it follows. The "n" therefore becomes a modification of "t," as "l" or "r," etc. "Wadda" is therefore derived from "wa-l-da," or "wa-t-da," etc., and the intervening additional consonant has the effect of ensuring that the vowel of "wa" shall be short as it is in "wadda."

In the plural, which is of course the same for both genders, the same peculiar plural termination "da" is found which is also found in the demonstrative pronouns. "Wadanda" is therefore composed of "wa-da (da=plu. suffix) -n-da."

The plural form "wadanda" is contracted in Katsena and Sokoto to "wa'anda," and in Kano and Zaria to "wanda."

Further Examples

Nominative relative, long form, dependent—

Fada wanda ba ka iya ba amaisai wasa (<i>prov.</i>)	<i>The fight which you find too much for you turn into play</i>
Abubua chan wadanda na ga motsinsu, ko birayi ne ko karnuka?	<i>The things that I see moving yonder, are they monkeys or dogs?</i>
Abinda na gani, wanda ya fi anfani sai mu tafi	<i>In my opinion the best thing for us to do is to go</i>

Objective relative, long form, dependent—

Abinchi wanda shi ke so	<i>The food he likes</i>
Matatai daia wadda ya ke so	<i>One of his wives whom he loved</i>
Ba su kashe mutume nan wanda ya sache doki	<i>They do not kill the man who stole the horse</i>
Dambaria ya chainye gutsiata wadda ni ke so-n-chi gobe	<i>The mouse has eaten my nuts which I wanted to eat to-morrow</i>

Short form nominative dependent—

Abinda ba naka ba ne, kaka zaka bayes?	<i>The thing that is not yours how can you give it away?</i>
--	--

Short form, objective, dependent—

Wani gari ne da uwaka zata kaika?	<i>Where is the town to which your mother is going to take you?</i>
Riga-n-da ka bani ta tsofa	<i>The coat which you gave me is old</i>
Ya tafi gari-n-nan da ya soki sariiki ya mutu	<i>He went to that town where he stabbed the chief so that he died</i>
Sun goda masa bayinda suka kama	<i>They showed him the slaves which they had caught</i>
Ba ni da rakuma da zan baka	<i>I have no camels to give you</i>

Independent form nominative—

Wanda kana yi masa alheri, shi ko, ya kan ki yi-n-godia, butulu ne (<i>prov.</i>)	<i>He to whom you do kindness and he refuses to be grateful is a boor</i>
Wanda ya sayemu daga Bornu	<i>He who bought us in Bornu</i>

Independent form objective—

Ta basu rua da faraufarau	<i>She gave them water which was very clear</i>
Ina so wanda uwaka ta ba ka (<i>Sokoto</i>)	<i>I want that which your mother gave you</i>
Ba ni da wanda uwaka ta baka, saiina da wanda wana ya bani	<i>I have not that which your mother gave you, I have only that which my elder brother gave me</i>
Mata-m-Bornu aikinsu daia ke nan wanda na sani	<i>As to the women of Bornu there is one kind of work they do which I know</i>

Two co-ordinates sentences may be substituted for the use of the relative—

Ga jirigi, suanene suna chiki?	<i>See that boat, who are in it? for Who are in the boat which I see?</i>
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Use of “mai-”—

Mu masuaiki mugunta	<i>We who work iniquity</i>
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3. DEMONSTRATIVE PRONOUN

The demonstrative pronoun has two forms. One stands before the noun and the syllable “wa” enters into its

composition; the other follows the noun and is the same word less the "wa."

	FORM STANDING BEFORE THE NOUN		FORM FOLLOWING	
	MASC.	FEM.	MASC.	FEM.
<i>This</i>	wannan	wa-nan wa-ga, wa-r-ga	-n-nan, n-ga	-l-nan, -l-ga, -r-ga
<i>These</i>	wada-n-nan wadanga	wada-n-nan wadanga	-n-nan, -nga	-n-nan, -nga
<i>That</i>	wa-n-chan	wa-chan, wa-r-chan	-n-chan	-l-chan, r-chan
<i>Those</i>	wada-n-chan	wada-n-chan	-n-chan	-n-chan
INDEFINITE PLURAL				
	wada	wada		

Examples

<i>This horse</i>	wannan doki	doki-n-nan	
	wanga doki	dokinga	
<i>This mare</i>	wanan		godia-l-nan
	godia		godia-l-ga
	waga godia		
<i>These horses</i>	wadannan dawaki	dawaki-n-nan,	
	wadanga dawaki	dawaki-nga	
<i>These mares</i>	wadannan		godiyoyi-n-
	godiyoyi,		nan,
	wadanga		godiyoyi-
	godiyoyi		nga
<i>That horse</i>	wanchan doki	doki-n-chan	
		doki chan	

Other Examples

NAN	Litafi-n-nan, litafinga	CHAN	hainya-r-chan
	Mutane-n-nan		yaro-n-chan
	Mache-nan		
	Mutume-n-nan, mutumenga		mutume-n-chan
	Kofalga		
	Abi-n-nan		abi-n-chan
	Kasanga		

Etymology

“Nan,” “chan,” and “ga” are the equivalents of the adverbs “here” and “there.” That they are not adverbs at all in Hausa may be deduced from their employment. They are in fact nouns, and are treated as such. Hence the copulative “n”; so that literally translated—

Litafi-n-nan,	litafi-n-ga	mean	<i>the book of this place</i>
Litafi-n-chan		„	<i>the book of that place</i>
Riga-l-chan		„	<i>the coat of that place</i>

The same construction is in “wa-n-nan,” and “wa-n-ga,” though what “wa” may be precisely requires further examination.

As has been explained under nouns, the copulative may be omitted, leaving the two nouns in apposition. Hence the following equivalents are equally correct—

Wanan	for wannan	Litafi nan	for litafi-n-nan
Riga	chan for riga-l-chan		

When it sounds better the copulative is commonly omitted.

The fact that “nan” and “chan” are nouns is further borne out by their uses with predicates.

“Shina nan.” *He is at this place.* Compare “shina gida.” *He is at home.* It is to be noted that whenever a verb has to be placed after the pronoun ending in “na,” the verb becomes a substantive. This is explained under the verb.

That “nan” is not an adverb of place is still further borne out in the phrase “shi ke nan,” *so it is.*

These words “nan” and “chan” are probably in themselves compound words. The parts “na” and “cha” represent present and distant position. “N” is a formative suffix of some kind. It may be connected with the locative suffix of Kanuri, also “n,” or it may be the preposition “n,” *of*, with a somewhat different usage. That the final “n” is variable and separable is borne out by one example “miji-nal-mata” in a poem called “Mutane zina” (footnote given in Charlton’s “Hausa Reading Book”).

From the foregoing it can be seen that any change for gender depends on the copulative alone, but in the long forms "wanga," "wa-ga," or "wa-r-ga" it is not quite apparent why there should be any change, as the gender of the copulative depends upon the unchanged preceding syllable or word "wa."

Remarks on Usages, etc.

The longer are naturally more emphatic than the shorter.

"Nga" is a dialectic variation of "nan."

"Wanga," "waga" are Sokoto and Zanzfara forms.

"Wainen" (masc.) and "wai'en" (fem.) are Katsina forms of "Wannan," etc., to which place they are rather strictly confined.

"Wankai" is a Zaria form for "wanchan," without inflection for gender used by the "talakawa Zaria."

Examples of Syntax

Wannan mutum talaka ne
Ki koiya mani waka nan
Yaronga shina yin fada

*This man is poor
Teach me that song
That boy is fighting*

Whilst "chan" expresses strongly distance "nan" is commonly indefinite.

Dokinga naka ba na iya sayinsa
Ba na so-n-chi-n-tuo-n-nan
Masu-kaya biunga su sake ka-
yansu

*This horse of yours I cannot buy it
I cannot eat that food
These two carriers have changed
their loads*

In the translation of the Lord's Prayer "nan" is given an emphatic use, as, "Ka ba mu rananga abinchi-n-yao da gobe." *Give us this day our daily bread.*

Mu wadanan uku anhaife mu ga
gari daia
Da ya tashi dawuri wadanan
masudawaki da ba su tar-
sheshi ba

*We three were born at the same
place
Had he started early the horsemen
would not have overtaken him*

(In the last sentence "wadanan" is essentially weak.)

Abubua nan
 Yaranga suna yi-n-fada
 Ya rasulu allahi deddi fadi shi
 ke wada suka kada maulana—

*These things
 Those boys are fighting
 O prophet! it was God's saying of
 old that those who despised the
 master—*

Mu gani kaka aboki nan newa
 en ya zo ya ji tsoro
 Kurdi kadan nan ne
 Na baka dia nan tawa

*We see how this my friend if he
 comes will be afraid
 This money is not enough (is small)
 I give you this my daughter*

In many of its usages the demonstrative “nan” has very little demonstrating power as regards place. It is more easily translated by the definite article in English.

In this way some compensation is made for an apparent deficiency in the Hausa language. In Kanuri it is also found that a weakened demonstrative does duty for a definite article.

Mutume-n-nan da ya manche
 sandansa ya dawoyo
 Ta dauki hazi nan
 Labaringa ke nan (Sokoto)
 Labarin ke nan (Kano and Zaria)
 Abinnan yana wurina
 Amma Bitrus ya tashi tsaye
 tare da goma sha daia-n-nan

*The man who forgot his stick has
 come back
 She took the millet
 This is the news*

*The thing is with me
 But Peter stood up with the eleven*

Correlatives

“Wannan . . . wannan” and “-nan . . . -nan”; are equivalent to “this . . . that”—

Ka so wannan litafi ko wannan? *Do you like this book or that?*

Wannan and nan for wannan . . . wannan

Wannan ba nan ba ni ke so
 Wannan mutum ba nan ba ni ke so

*This not that I want
 I want this man, not that*

Other Examples

En wannan ba ya yi maka dadi
 ba, halama wanchan ya yi
 Zabua nan ta yi kwoi goma sha
 uku har ta dena, wachan ma
 taua nema-n-guribi

*If this does not please you, perhaps
 that will
 This guinea fowl laid thirteen eggs
 and has ceased; that one how-
 ever is seeking a place to lay in*

Wannan can be used independently as a noun—

Wannan ya kare	<i>This has finished</i>
Wannan ba na so shi ba	<i>This (man) I do not like him</i>
Wannan ne wayo da na baki	<i>This is the advice which I give you</i>
Wannan barao ne	<i>This is a thief</i>
Wannan namiji ba mache ne	<i>This is a male not a female</i>
Wanene wannan a kofa-r-dakina	<i>Who is that at the door of my house?</i>

FINAL “N”

It may here be noticed that a final “n” is sometimes added to nouns, especially at the end of a phrase or sentence. It is not a firmly expressed “n,” and is somewhat nasal. It is possibly primarily euphonic, but it commonly has the effect of expressing emphasis, and so puts the noun into the definite state, or, in other words, it has the effect of the definite article. Its use is optional.

This final “n” was not recognised by the older writers on Hausa, possibly because it is more commonly used in the centres of the Hausa country to which they had not access, and because it is more apparent in writing than in speaking.

As it is a detail of the language that has received much discussion of late, it may be here stated that a not dissimilar use of “n” is found in at least one other West African language. In far distant Temne, for instance, “ng” occurs at the end of some pronouns and adverbs to make a convenient termination when they are used at the end of a preposition or absolutely. Also as an extension of this use it expresses emphasis. It is, however, quite distinct from the article which is a prefix in that language. If, therefore, this use of “n” exists in one other language besides Hausa, there will undoubtedly be found other languages which have a similar practice.

This “n” in Hausa is not to be confused with the preposition “of.” The latter is often written at the end of a noun when in reality it is connected with the noun that follows. Writing it attached to the first of two nouns is merely a convention. It must, however,

be added that in some instances it is hard to say whether the “n” is really the preposition or the special “n” here referred to—

Uban ya che da keao	<i>The father said, all right</i>
Ya che da uban	<i>He said to the (or his) father</i>
Ya fita a garin	<i>He left the town</i>
Daga bayan Musa ya yi yaki	<i>After this (or behind them) Musa made war</i>
Ban sami maganin ba	<i>I did not find the medicine</i>
Duka garin ba mache maikeao kama tata	<i>In the whole town there was no woman as beautiful as she</i>
Ya tafo ga wurin enda machiji shi ke	<i>He went to the place where the snake was</i>
Ya che da matan kun gama aiki-n-abinchin?	<i>He said to the women, have you finished preparing the food?</i>
Mutumen ya che da sariki	<i>The man said to the chief</i>

With Words other than Nouns

Domin ta hanbare ka ga addini	<i>That it may kick you away from religion</i>
Ku yi abinchi “iri-iri” kamin en zo	<i>Make ready every kind of food before I come</i>

Examples of the absence of final “n” are numerous in this grammar.

4. INTERROGATIVE PRONOUN

The following pronouns are used in asking questions :—

Independent Forms

	SINGULAR		PLURAL	
	MASC	FEM.	MASC.	FEM
<i>Who, which</i>	wa, wanc, wanenc	wa, wache, wacheche		suwa, suwane, suwanenc
<i>What</i>	mi, mine, minenc			

Attached Forms

<i>Which</i>	wanc	wache	wadanc
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Etymology.—The longer forms are made up with the masculine and feminine forms of the verb “to be” suffixed

to “wa” and duplicated in the longest forms for emphasis.

Plural.—The plural of the independent forms is made by the personal pronoun “su,” *they*, prefixed to the stem “wa.” This use of “they” to form the plural of nouns, etc., is found in other languages in West Africa, and is discussed in the chapters on the plural and the pronoun in “The Languages of West Africa.”

Independent Forms.—When used independently before a verb they require the 3rd personal pronoun as if they were nouns. Where the latter is omitted the reasons are the same as those given for the nouns under personal pronouns.

Examples of Syntax

(MASCULINE FORMS)

Wa ke chan ? or Wane ke chan ?	<i>Who is there ?</i>
Wa ka ke ? or Wane ka ke ?	<i>Who are you ?</i>
Kai wanene ?	<i>Who are you ?</i>
Wa ya yi wannan ?	<i>Who has done this ?</i>
Wane ya yi wannan ?	<i>Who has done this ?</i>
Mutume-n-nan, wanene ?	<i>Who is this man ?</i>
En ji wa	<i>Let me hear who ! i.e., who says so ? This is in answer to the summons, “wai ka zo,” you are told to come</i>
Wanene wannan ?	<i>Who is this ?</i>
Wanene chiki-n-su ?	<i>Which of them ?</i>
Wanene (or wane) shina iya saiyensa ?	<i>Who can buy it ?</i>
Chiki-n-ku wa ke zua farauta da ni ?	<i>Which of you is coming hunting with me ?</i>
Wa ya fada maka labari nan ?	<i>Who has told you this news ?</i>
Wane maikiddi ?	<i>Who is the drummer ?</i>
Wa je shiga rijia ?	<i>Who will enter the water-hole ?</i>
Dan wanene	<i>Son of “who-is-it” ; son of so-and-so</i>
Wa ke da litafi-n-sariki ?	<i>Who has the chief’s book ?</i>
Wanene na ku duka ya chainye nama duka ?	<i>Which of you has eaten all the meat ?</i>

It will be noticed from the foregoing examples that the different forms “wa,” “wane,” and “wanene” are largely used to suit the euphony of the sentence.

The following are all equally correct—

Wa ya che maka haka ?	} Who said so to you ?
Wane ya che maka haka ?	
Wanene ya che maka haka ?	

Of these the first and the third are said to be the commonest except in Zaria.

The difference between them depends on no more than the pleonastic insertion of the verb “to be,” which can also be done in English, as, Who said so to you, or, Who is it that said so to you ?

Idiomatic Use of “wane”

“Wane” = *who is it*, may be used as a substantive in the sense of “so-and-so”; as—

Enna wane ?

Where is so-and-so ? This is literally Where is “who-is-it” ? the name not being known.

The corresponding word to “wane” in respect to things is “kaza”—

Na bashi abu kaza
Muka yi kaza da kaza

*I give him such-and-such a thing
We did thus and thus*

Independent Forms, Feminine

Wache che chan ?
Wache ta yi wannan ?
Wache chiki-n-su ?
Mache nan, wache che ?
Wacheche mache tafari ?

*Who is there ?
Who has done this ?
Which of them ?
Who is this woman ?
Who was the first woman ?*

Independent Forms, Plural

Suwa ke chan ?	suwanc ke	<i>Who are there ?</i>	The latter is tho
chan ?			more harmonious.
Suwanene ?		<i>Who are they ?</i>	
Wadanan mutane,	suwanenc ?	<i>Who are these men ?</i>	

The following is an irregular usage—

Wane mutane ke nan ?	<i>Who are these men</i>
(NOTE.—Miller writes “woni.”)	

Independent Form applied to Things

NO GENDER AND NO PLURAL

Mi ya fadi ? Mine ya fadi ?	<i>What did he say ?</i>
Minene ya fadi ?	<i>What is it he said ?</i>
Kana yi-n-mine ?	<i>What are you doing ?</i>
Minene wannan ?	<i>What is this ?</i>
Mine ya sa ka zo ?	<i>What has made you come ?</i>
Minene shina chi tumaki-na ?	<i>What is it that destroys my sheep ?</i>
Mine da Engliz ?	<i>What is it in English ?</i>
Fada mani minene su ?	<i>Tell me what they are ?</i>
Mi ya faru ?	<i>What has happened ?</i>
Mi zani yi yao ?	<i>What shall I do to-day ?</i>
Minene wani abin-nan ?	<i>What is that other thing ?</i>
Gudu-n-mi ki ke yi ?	<i>What are you running away for ?</i>
Kuka-n-mi ku ke yi	<i>What are you shouting for ?</i>

Forms coupled with the Noun—Masculine Singular

Wane mutum ya gudu ?	<i>Which man has run away ?</i>
Wane yaro shi ke da hima ?	<i>Which is the diligent boy ? lit., Which boy he is with diligence</i>
Wane launi tsuntsu shi ke da shi ?	<i>What colour is the bird ?</i>
Wane lokachi ya zo ?	<i>What time did he come ? or When . . . ?</i>
Wane mutum ke nan wanda akakama jia ?	<i>Who is the man that was caught yesterday ?</i>
Wane iri-n-hali garesa ?	<i>What sort of character has he ?</i>
Wane lokachi ne yanzu ?	<i>What is the time now ?</i>

Here "wane" is masculine to agree with "hali." If a feminine word is substituted for "hali," "wane" takes the feminine form.

An exception as to agreement occurs with the word "iri," *kind*, in the phrase "what kind of." To all intents and purposes its existence is ignored as to gender, and it is treated as part of the interrogative pronoun itself —

Wane iri-n-mutum ?	<i>What kind of man ?</i>
Wache iri-n-mache ?	<i>What kind of woman ?</i>
Wadane iri-n-mutane	<i>What kind of men ?</i>

Forms coupled with the Noun—Feminine Singular

Wache yarinia ta ke da hima ?	<i>Which girl is diligent ?</i>
Wache hainya ya tafi ?	<i>Which road has he gone ?</i>
Wache mache che wanan wadda ta zo ?	<i>What woman is this that comes ?</i>
Wache iri-n-fitila ke nan ?	<i>What sort of lamp is this ?</i>
Mutum maidukia, wache iri-n- riga shi kan sa ?	<i>As regards a rich man, what kind of dress does he put on ?</i>

Form joined to the Noun, Plural

Wadane mutane ke nan ?	<i>What men are these ?</i>
or—	
Wadanan mutane, suanene ?	<i>What men are these ?</i>
Wadane mata suna kuka ?	<i>Which women are screaming ?</i>

Possessive Interrogative Pronoun

This is formed by putting “na,” of, before the interrogative pronoun.

If standing alone the longer forms are used — “na-wane ?” “na-wanene ?” “na-wache ?” etc.

If accompanied by a noun the short form is commonly used, “n-wa” following the noun.

If the object possessed is feminine the preposition “n” becomes “l,” etc., as with nouns.

In the plural, “-n-wa” is found, of course, irrespective of gender—

Na-wanene ya bache ?	<i>Whose is lost ?</i>
Doki-n-wanene ke nan ? or	<i>Whose horse is this ?</i>
Doki-n-nan na wanene ?	
Doki-n-wa ke nan ?	
Dia-r-wacheche ki ke ?	<i>Whose daughter are you ?</i>
Dia-l-wa ki ke ?	”
Dia-t-wa ki ke ?	”
Yaya-n-wa sunka yi worigi nan ?	<i>Whose children have played here ?</i>
Mata-n-wa ta kawa gishiri ?	<i>Whose wife was turned into salt ?</i>

Ban sani ba na wanene
Tumaki-n-wa ke nan ?

*I do not know whose
Whose sheep are these ?*

Interrogative 1st Personal Pronoun

The 1st personal pronoun has a special interrogative form. It is chiefly used in answer to a question.

Nia ?

Is it I ?

Nia na fada maka ?

Is it I who said so ?

Nia che ?

Is it I ! (fem.)

5. INDEFINITE PRONOUNS

	SINGULAR		PLURAL
	MASC.	FEM.	BOTH GENDERS
<i>Someone, something, a certain person or thing. Used adjectivally and pronominally</i>	wani	wata	wadansu, wansu, wasu
<i>Another</i>	wani	wata	wadansu
<i>Any one, every one, each one. Used as a pronoun</i>	kowa, kowane, kowanene	kowa, kowache, kowacheche	
<i>Any, every. Used as an adjective, and it precedes the noun</i>	kowane	kowache	
<i>Anything, everything whatsoever it be, whatsoever</i>	komi, kominene		

It will be noticed that the indefinite pronouns which are composed with the particle "ko" have the same forms as the interrogative pronouns—

<i>So-and-so</i>	wā ne
<i>Such and such a thing</i>	kaza
<i>The one . . . the other</i>	wani . . . wani wata . . . wata
<i>Some . . . others</i>	wasu . . . wasu wadansu . . . wadansu
<i>No one</i>	ba kowa, babu kowa
<i>No one who</i>	ba wanda, babu wanda
<i>Nothing</i>	ba komi, babu komi

“Kowane” is combined with the plurals of the personal pronouns—

Kowane-n-mu	<i>each of us</i>
Kowane-n-ku	<i>each of you</i>
Kowane-n-su	<i>each of them</i>

FEMININE

Kowache-n-mu	<i>each of us</i>
Kowache-n-ku	<i>each of you</i>
Kowache-n-su	<i>each of them</i>

In the same way that the particle “ko” is prefixed to the interrogative pronouns to form the indefinite pronouns, it may further be prefixed to certain adverbs taking away their interrogative force and substituting an indefinite or distributive idea—

Enna ?	<i>where</i>	Koenna	<i>anywhere, everywhere, wherever</i>
Yaushe ?	<i>when</i>	Koyaushe	<i>at any time, always, whenever</i>
Yanzu	<i>now</i>	Koyanzu	<i>even now, immediately</i>
Kaka ?	<i>how ?</i>	Kokaka	<i>anyhow however</i>

It is to be noted that attached to “yanzu” which has not an interrogative force, “ko” has a different force also.

Gender and Number

Gender and number are but secondary considerations in the indefinite pronouns, especially when used as substantives.

Kowa, etc., pronominal

Kowa ya sani sarki	<i>Every one knows the chief</i>
Akoi kowa chiki-n-daki ?	<i>Is there any one in the house ?</i>
Kowa ya gane shi	<i>Somebody has seen him</i>
Kowa ya zo nan gobe, en yi	<i>Any one who comes here to-morrow,</i>
masa keauta	<i>I will give him a present</i>
Kada ka fadi ga kowa, kadan na	<i>Do not tell any one, if I hear you</i>
ji ka fadi ga wani ina buganka	<i>have told any one I will beat you</i>
Kowa ba shi gane shi ba	<i>No one has seen him</i>
Babu kowa chan	<i>There is no one there</i>
Ba kowansu (Sokoto)	<i>Not one of them</i>
Ba kowa achikinsu (Zaria)	
Kowane ya tafi hainya dabam	<i>Each one went a different road</i>
Kowane-n-mu	<i>Each of us</i>
Kowache ta tafi hainyanta	<i>Each woman went her way</i>
Kowane da zaya zo nan gobe en	<i>Whoever comes here to-morrow I</i>
yi masa keauta	<i>will give him a present</i>

Kowane, etc., adjectival

Kowane yaro ya tafi hainya	<i>Each boy went a different road</i>
dabam	
Kowache yarinia ta tafi hain- yanta	<i>Each girl went her road</i>
Kowache safia anadada muna albarka	<i>Each morning blessings are added to us</i>

*Examples of Syntax**Wani*, etc., adjectivally

Wani mutum ya yi karia	<i>Some man has lied</i>
Wata mache ta yi karia	<i>Some woman has lied</i>
Wasu mutane sun yi karia	<i>Some men have lied</i>
Mu rubuta magana - n - wani	<i>Let us write the story of a man,</i>
mutum da na ji daga Bornu	<i>which I heard in Bornu</i>
Ban tafi wani wuri ba	<i>I did not go anywhere</i>
Doki-n-wani mutum ya mutu	<i>Some one's horse is dead</i>
Nan garin dai, ba wani mai- saida zuma sai wane	<i>Here in this town, indeed, there was no one sold honey except so-and-so</i>

Wani, pronominally

Masallachi nan, akwai wani	<i>That mosque, is there any one in-</i>
achiki? Aa, ba kowa	<i>side? No, no one</i>
Ni koiya ga wadansu	<i>I shall teach others</i>
Wani ya tafo daga Hadija	<i>Some one has come from Hadija</i>

Wani=another, others adjectivally

Babu wani sarki dunia	<i>There is no other king in the world</i>
Wata rana	<i>Another day</i>

Wani, another, pronominally

Naka ba ya fi na wani ba	<i>Yours is not heavier than any other's</i>
Ni koiya ga wadansu	<i>I shall teach others</i>

Use of *wani* in singular for plural (Sokoto)

Wani mutane ya tafi gari-n- Bauchi tari tari	<i>Some people went to the country of Bauchi in large numbers</i>
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Komi, etc.

Akoi komi chiki-n-rami?	<i>Is there anything in the hole?</i>
Ya fadi komi amma ban ji ba	<i>He said something but I did not hear</i>
Komine ta roko Allah, Allah ya bata	<i>Whatever it was she asked God, God gave her</i>
Komi da ka bani ni ke so	<i>Whatever you give me I like it</i>
Komi ka yi na so	<i>Whatever you do I like it</i>

Abinda ka ke yi duka . . .	<i>Whatever you do . . .</i>
Babu komi chiki-n-rami	<i>Nothing in the hole</i>
Ba shi fadi komi ba	<i>He said nothing</i>
Ba shi yi maki komi	<i>He will do you no harm</i>
Sarikin Kano ya fada masu babu komi	<i>The chief of Kano said nothing to them</i>
Ba su che ba komi	<i>They did not say anything</i>
Ba ya beri komi sai gasusuka	<i>He left nothing but the feathers</i>

Wa-ne

This is literally "Who is it?"

Enna wane?	<i>Where is what's his name?</i>
Ya che, daga gari sarakin wane	<i>He said—(I come from) the country of King Somebody. ("King" is in plural)</i>

Wani . . . wani, etc.

Wani farke ya tafi Kano, wani ya tafi Sokoto	<i>One trader goes to Kano, one to Sokoto</i>
Wata mache ta yi daria, wata ta yi kuka	<i>One woman laughed, the other cried</i>
Wadansu suna chi-n-nama, wad-ansu ba su chi ba	<i>Some eat meat, others do not eat it</i>
Wadansu mutane suna kiwo rakuma, wadansu suna noma	<i>Some mind camels, others work the farms</i>

Sundry Negative Idioms (see also under Adverbs)

Ba abinda babu	<i>There is nothing short</i>
Babu daiansu. Babu daia chikinsu	<i>Not one of them</i>

Ba wanda for ba kowa

"Wanda," the relative pronoun, is made use of instead of "kowa" in negative sentences. Such short sentences as "Ba kowa chan," etc., are exceptions. With a dependent sentence "ba wanda" is used.

Ba wanda zaya yi shi sai ni	<i>No one shall do it but me</i>
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Here "ba kowa" would be quite incorrect.

"Ba kowa" may be translated by "nobody," but "ba wanda ya" = "there is no one who." In the latter phrase in both English and Hausa there is a relative idea instead of two co-ordinate sentences—

Babu wanda ya san' shi	<i>There was no one knew him</i>
Abinda fadawa sun fadi ba wanda shi ke da iko shi sake	<i>What the king's council orders no one has the power to change</i>

6. REFLEXIVE PRONOUN

The reflexive pronoun is formed with the aid of the noun "kai," *head*.

Kaina	<i>myself</i>
Kainka or kanka	<i>yourself (m.)</i>
Kainki or kanki	<i>yourself (f.)</i>
Kainsa or kansa	<i>himself</i>
Kainta or kanta	<i>herself</i>
Kainmu or kanmu	<i>ourselves</i>
Kainku or kanku	<i>yourselves</i>
Kainsu or kansu	<i>themselves</i>

Examples of Syntax

So kainka, wani ya kika; ki kainka wani ya soka	<i>Love yourself, others will hate you; hate yourself, others will love you</i>
Ba ya kula da kainsa ba, ya sa kainsa (or ya maida hanka- linsa) garin cheton wadansu	<i>He cared not for himself but he set himself to save others</i>
Ya bata kansa	<i>He destroyed himself</i>
Ta gamu da kuda suna dafa kansu	<i>She met some flies who were cook- ing for themselves (story)</i>

7. EMPHATIC PRONOUN

These are, similarly to the reflexive pronouns, formed with "kai," *head*, with the addition of the preposition "da," *with*—

Ni dakaina	<i>I myself</i>
Kai dakainka or kai dakanka	<i>you yourself (m.)</i>
Ke dakainki or ke dakanki	<i>you yourself (f.)</i>
Shi dakainsa or shi dakansa	<i>he himself</i>
Ita dakainta or ita dakanta	<i>she herself</i>
Mu dakaimu or mu dakainmu or mu dakanmu	<i>we ourselves</i>
Ku dakainku or ku dakanku	<i>you yourselves</i>
Su dakainsu or su dakansu	<i>they themselves</i>

The objective forms of the foregoing only differ in the 2nd singular and 3rd feminine singular, which are "ka dakainka," "ki dakainki," "ta dakainta."

In syntax the personal pronoun follows the foregoing when it is the subject of the verb—

Ni dakaina na tafi	<i>I myself go</i>
Ke dakainki ki ke da laifi	<i>You yourself are to blame</i>
Ko ni dakaina sai ina tafia ga kafata	<i>Even I myself travelled on foot</i>
Su dakansu ba su so su sha-rua nan	<i>They themselves did not like to drink of that water</i>

“Kadai,” *only, alone*, is also used with the personal pronoun. Possibly “kadai” is derived from “kai,” *head*, and “daia,” *one*—

Ni kadai	<i>I alone</i>
Kai kadai	<i>you alone (m.)</i>
Ke kadai	<i>you alone (f.)</i>
Shi kadai	<i>he alone</i>
Ita kadai	<i>she alone</i>
Mu kadai	<i>we alone</i>
Ku kadai	<i>you alone</i>
Su kadai	<i>they alone</i>

8. RECIPROCAL PRONOUN

There is only one reciprocal pronoun, “juna.”

It is unchanged for gender or number.

With the past tenses “juna” often stands alone at the end of the sentence, but with present and future tenses it is joined with the personal pronouns plural by “n” or by “da,” sometimes also by “ga.”

“Juna” alone

Sun fada junā	<i>They spoke together</i>
Sabada girimansu ba su iya wuche junā	<i>They cannot pass each other on account of their size</i>

With “n”

Ba su so junā-n-su ba	<i>They do not love each other</i>
Muna yi-n-fada junā-n-mu	<i>We are fighting amongst ourselves</i>
Zaku yi-n-fada junā-n-su	<i>They will fight amongst themselves</i>

With "da"

Mun yi murna da juna
Zaku yi-n-fada da juna
Muna soyeya da juna-mu, gama
kowa yana ba abokinsa gaskia

*We rejoiced with one another
You will fight with one another
We are at fellowship with each
other because each trusts his
friend*

With "ga"

Suna raba kurdi ga junansu

*They divide the money among
themselves*

CHAPTER V

THE VERB

PART I

DERIVATION

There are in Hausa primitive and derived verbs.

The origin of the former cannot be ascertained from the language itself. Amongst them are such verbs as “chi,” *eat*; “sha,” *drink*; “ji,” *hear*.

Derived verbs are formed in a variety of ways. It is always by the addition of a suffix, either with or without some modification of the stem, never by means of a prefix.

Class 1

An indeterminate root receives a final vowel expressing rest, or motion to, or motion from, as—

Dauki, *take up*; dauko, *take up and give me*; dauka, *take up and take away*.

Kawo, *carry to me*; kai, *carry or carry away*.

Class 2

Suffix “ta” to form verbs from nouns, as—

Tsorata, *to frighten one*, from “tsoro,” *fear*.

Class 3

Reduplication to form frequentative or intensitive verbs, as—

Buge-buge, from “buga,” *strike*.

Or by part reduplication, as—

Raraba, *scatter*, from “raba,” *divide*.

Class 4

To an indeterminate root “che” or “ta” is added, the former having rather present and future meanings, and being frequently intransitive, and the latter having a past meaning and a transitive sense, as—

Manche and manta, *to forget*.

Class 5

Certain primitive verbs take a number of suffixes. There is practically little or no change of meaning attached, but they have special uses, and may change the verb from a transitive one to an intransitive one, and *vice versa*. As each form can be conjugated, they can be treated as separate verbs as much as are the verbs in Class 1.

The suffixes in question are: “-da,” “-shi,” “-yes,” “-s,” “-sda,” as—

Ba, bada, bashi, bayes, bayesda, *to give*.
Zuba, zubas, zubasda, *to pour*.

Class 6

“Nye” may be added together with some slight modification of the vowel of the root. It is an intensitive particle.

Chi, *to eat*; chainye, *to devour*.

Class 7

A noun is seldom used as a verb, but many verbs in English can only be translated into Hausa

by the use of a noun with "yi," *make*, or "ji," *hear*, *feel*.

Yi girima, *to grow*, lit., *make greatness*.

Ji dadi, *to be pleased*, lit., *feel happiness or sweetness*.

Class 8

Some derived verbs are nouns without change of form, but it is always doubtful whether to assume that the verb is derived from a noun or that the noun is derived from a verb—

Mari, *a blow or to strike*.

Tashi, *rising or to rise*.

So, *love or to love*.

Class 9

To some verbs, but not all, the termination "-a" may be added, the stem being unchanged. A sort of present participial form is so produced, but though this form may be translated as a verb in English it is in reality a noun, and has, accordingly, been treated as such. See under derived nouns, Class 8.

This termination may be written as "wa" after "a," "e," "o," "u," and "ya" after "i."

Derived Verbs—Class 1

The terminal vowels are modified to indicate change of meaning.

"A" = motion from the speaker. The accent is on the last syllable.

"O" = motion to the speaker. The accent is on the last syllable.

"I," "e," or "u" = indicate rest or uncertain direction, but they are also interchanged for euphony.

Not by any means all verbs in the Hausa language admit of these change of vowels. A knowledge of those that do can only be acquired by practice.

This use of the termination "u" must not be confused

with the passive form, which will be explained in its proper place.

When the pronoun has the termination "na" it is generally found that the verb ends in "a" also. (See under this tense in chapter on verb.)

The following are examples of the foregoing changes applied to a certain number of verbs—

Buga, strike

Ya bugi yaro	<i>He struck the boy</i>
Bugi yaro!	<i>Hit the boy!</i>
Ya buge shi	<i>He beat him</i>
Na buge duchi	<i>I struck a stone</i>
Buga shi!	<i>Beat him!</i>
Na buga kafata ga duchi	<i>I struck my foot against a stone</i>
Ina bugu-n-yaro	<i>I am beating the boy</i>
Ina bugu-n-sa (or bugu-n-shi)	<i>I am beating him</i>
Buga kofa!	<i>Knock at the door</i>

The termination "o" does not seem to occur with this verb. In all the examples of "buga" given above it is seen that the sense of direction scarcely applies. It must therefore be assumed that the variations are all for euphony, which will be apparent if an attempt be made to use the wrong vowel.

Dauka, take

Dauki!	<i>Take it!</i>
Dauki riga!	<i>Take the cloth</i>
Na dauke ta	<i>I took it</i>
Dauka ta!	<i>Take it!</i>
Ya dauka kaya	<i>He took up the load</i>
Zani dauka-l-riga	<i>I am going to take the cloth</i>
Dauko!	<i>Take and bring it here</i>
Dauko shi!	<i>Take it down</i>
Ya dauke shi	<i>He took it up</i>
Dauke su!	<i>Take them away!</i>
Ku dauki kaya	<i>Take up your loads</i>
Dauki sabuni mai-issa	<i>Take enough soap</i>

Same

Ya sami riga	<i>He received the cloth</i>
Sami riga	<i>Accept the cloth</i>
Na same shi	<i>I have received it</i>

Sama ta !	<i>Accept it !</i>
Na samu doki	<i>I have received the horse</i>
Na samu mutane	<i>I found the men</i>

("Hainya ta samu," *there is a road, or the road is found, or now exists.*
This is the passive verbal form, and has no connection with the scale of vowels indicating direction, etc.)

Mi ya same ka	<i>What is the matter with you</i>
Komi ya sama se	<i>Whatever befalls him</i>
Ba ya samu ya shiga	<i>He could not enter</i>
Ya samu wata guda	<i>He spent one month</i>
Na samu rongomi, na samu dama, na samu sanki	<i>I feel better</i>

Kama

Na kame doki	<i>I caught the horse</i>
Na kama yaro a bisa doki	<i>I caught the boy on the horse</i>
Kama !	<i>Catch it and go !</i>
Kamo !	<i>Catch it and come !</i>
Ya kama hainya	<i>He took his road</i>
Ba ni kama	<i>I would not believe (it)</i>
Ya kamu kif	<i>He caught the fish</i>
Kifaye nawa munka kamo ?	<i>How many fish have we caught ?</i>
Daga gari nan kishirua ta kamo mutane	<i>In that land thirst seized the people</i>
Ku mayes mamu rakumamu da kuka kamu	<i>Return to us the camels that you have taken</i>

Damre

Na damre kaya	<i>I tie the load</i>
Na damra fitila a bisa kaya	<i>I tie the lamp on the load</i>
Adamra siliyu dama hauni (poetic)	<i>Chains shall be bound on their right and left hands</i>
Andamre kaya duka ?	<i>Are all the loads tied up ?</i>

Komo

Komo !	<i>Come back !</i>
Koma !	<i>Go back !</i>
Ya koma daki-n-sa	<i>He has returned to his house</i>
Ya komo dakina	<i>He has come back to my house</i>
Tun ba akoma ba	<i>Until there is no return</i>
En mu komo mu futa rana daia, kana mu tafi su	<i>When we come back we will rest one day, then we will go fishing</i>

"Komo," "koma," being radically verbs of motion, it is not possible for them to take the terminations "i," "e,"

or "u"; and the same applies to other verbs which cannot be dissociated from any idea of motion :—

Dawoyo

Dawoyo !
Dawoya !

*Return here !
Return there !*

Gudu

Gudu !
Gudo !
Kadda ka gudu !

*Run (away) !
Run to me !
Do not not run away !*

Fita

Ya fita da shi
Rana ta fita
Ya fita nagari
Fito !
Enda rana ta ke fitowa

*He went off with it
The sun has risen
He has turned out well
Come out !
Where the sun comes out from*

Nema, seek

Bawana ya tafi nema-n-yaro,
ba ya same shi ba, kai ka tafi
ka nemo shi
Suka che ku nemo masa maehe

*My slave has gone to look for the
boy. He has not found him.
Do you go and look for him
They said find a wife for him*

Aiki, send

Na aiki wani Kano
Na aiko wani nan
Ya aikoni
Ya aikini
Sariki ya aiko agaishe ka

*I have sent some one to Kano
I sent some one here
He sent me here
He sent me there
The chief has sent to salute you*

Koiya, teach Koiyo, learn

Allah shi koiya muna hainyansa *May God teach us His way*

Fada, tell

Ya fada mani
Ya fadi gaskia
Muna fadi, ba mu boiye ba
Kun ji fa, mun fadi . . .

*He told me
He spoke the truth
We tell you, we do not hide it
Do you listen, we say . . .*

Fadi, fada, fall

Ya fado daga bisa doki

He fell off the horse

Saye, to buy, sell, barter

Sayo

Sell to me

Wanke, wash

Wanko

Wash and bring it back

Rubutu, write

Ya che ya iya rubutu, ya rubuta *He said he could write ; he wrote*

The following are some other verbs that admit of these changes—

Aje (azhe)	azha		<i>put</i>
Beri		bero	<i>leave</i>
	fesa	feso	<i>spit</i>
	issa	isso	<i>reach</i>
	jefa	jefo	<i>throw</i>
	gama	gamo	<i>meet</i>
Karbi	karba	karbo	<i>receive</i>
Rufe	rufa		<i>cover</i>
	sapka	sapko	<i>alight</i>
	shiga	shigo	<i>enter</i>
Tafi		tafo	<i>go, come</i>
Ture	tura		<i>thrust</i>

Some verbs appear in longer forms owing to the final vowel not being changed—

Bi		biyo	<i>follow</i>
	ja	jawo	<i>draw, towards</i>
Kai		kawo	<i>carry, bring</i>
Kiraye	kira	kirawo	<i>call</i>
Je (zhe)	za-(-pronoun)	zo	<i>go, come</i>

Derived Verbs—Class 2

Suffix “ta” to nouns. These verbs are few in number—

Tsorata	<i>to frighten one</i>	from	tsoro	<i>fear</i>
Taurata	<i>to harden oneself</i>	„	tauri	<i>hardness</i>
Shaworata	<i>to hold a consultation</i>	„	shawora	<i>consultation</i>

Derived Verbs, Class 3

Reduplication to form intensitive or frequentative verbs. Either the whole verb is repeated, or more commonly only the first syllable—

Buge-buge, bubuga, bubugi	<i>to beat much</i>	from	buga	<i>to strike</i>
Chainye-chainye	<i>to be gluttonous</i>	„	chainye	<i>to devour</i>
Chichika	<i>to fill up</i>	„	chika	<i>to fill</i>
Fakake	<i>to grope for</i>	„	? fake	<i>to hide</i>
Gushe-gushe, gurgusa	<i>gush out frequently or abundantly</i>	„	gusa	<i>to gush</i>
Sansanche	<i>explain much, under- stand much</i>	„	sani	<i>to know</i>
Tsatsaga	<i>tear to pieces</i>	„	tsaga	<i>tear</i>
Tatara	<i>pick up or out</i>	„	tara	<i>to gather</i>
Zazaga	<i>to shake up, walk about</i>	„	? zaga	<i>to shake, walk back- wards and forwards</i>
Sosoke	<i>to pierce with many holes</i>	„	soke	<i>to pierce, prick</i>

Ya bubugi yara	<i>He beat the boys well</i>
Mutane suka bubuge ta ta mutu	<i>The men beat her till she died</i>
Munka soso ubane-n-mu	<i>We have loved our fathers</i>
Zasu rurubuta takardu	<i>They are going to write letters</i>
Ku kakashe raguna	<i>Kill sheep</i>
Ya kakashe su duka	<i>He exterminated them</i>
Kaddadai ajita yi sagara mai- kirkira (poetic)	<i>Let her not be heard calling fowls with a loud voice</i>
Ku dadauka abinchi	<i>Each one of you take some food</i>
Ina so-n-gagaida mainya	<i>I wish to salute each of the elders</i>
Suna gagani-n-mutane	<i>They see men</i>
Shashafesu da tsuma	<i>Wipe each of them with a rag</i>

It is to be noted that whenever there is a reduplicated form of the verb and the noun is in the plural, the noun usually has an indefinite sense.

Derived Verbs. Class 4

In this class are verbs which may end either in “che” or “ta,” these terminations being added to the root which has no separate existence as a word. The meaning in

either case is the same in English, but their uses are slightly different.

The following are some verbs of this nature—

Manche	manta	<i>forget</i>
Bache	bata	<i>destroy, lose</i>
Kwanche	kwanta	<i>lie or lay down to sleep</i>
Jiche	jita	<i>turn upside down</i>
Jirkiche	jirkita	
Lalache	lalata	(1) <i>be idle</i> ; (2) <i>perish</i>
Rubuchi	rubuta	<i>write</i>
Rikiche	rikita	(1) <i>be confused</i> ; (2) <i>confuse</i>

The form ending in “che” is more commonly intransitive.

This form is used for preference with present and future meanings. The form in “ta” has for preference a transitive and a past meaning.

Because a verb ends in “che” it does not invariably follow that there is a form in “ta.”

It is further to be noted that the “ta” form can never be used as a substantive. The “che” form is commonly used as such, however, as “lalachi,” *idleness*.

Na jiche koria	<i>I turn the calabash upside down</i>
Na jita koria a bisa-n-ta	<i>I turned a calabash upside down over it</i>
Na rubuchi litafi	<i>I write a book</i>
Na rubuta suna-n-sa a bisa litafi	<i>I wrote his name upon the book</i>
Kada ka manta	<i>Do not forget</i>
Abi-n-nan ya bache mani	<i>I have lost this thing</i>
Su bache tare	<i>They perish together</i>
Malika ya batansu	<i>The angel shall afflict them</i>
Ya bata hainya	<i>He lost the way</i>

Derived Verbs. Class 5

To the terminations, “-da,” “-shi,” “-s,” “-yes,” “-yesda” it is not possible to assign any precise meaning in English.

The effect of their addition to the primitive verb is to make it transitive, intransitive, causative, or by making the word itself longer to supply suitable words to make a statement more formal or dignified.

All forms can be conjugated.

Their effect upon the primitive verb can be best seen from illustrations.

Da.—This may be the preposition “with.” In any case that rendering will satisfy the majority of instances of its use quite clearly—

Ba	<i>give</i>	Bada	<i>give up</i>
Sayi	<i>barter</i>	Saida	<i>barter with=sell</i>
Tara	<i>collect</i>	Tarda	<i>come up with, overtake</i>

In monosyllabic verbs ending in “i,” “da” is sharpened to “ta,” as—

Ku yita aiki	<i>Get on with your work</i>
Bitu hainya nan	<i>Go by this road</i>

See further examples under “yi” in chapter xii.

Yes gives an intransitive force—

Bayes *give up*

If “da” is added to “yes” a transitive force is resumed.

Na bayes *I give up* Na bayesdashi *I give it up*

S gives intransitive force.

Shi gives a transitive force to an intransitive primitive verb, but is added to transitive verbs without change of meaning. It takes a pronoun only as direct object, not a noun.

Examples

Ba, give. Transitive

Ya bani kurdi	<i>He gave me the money</i>
Ya bashi ita	<i>He gave her to him</i>

NOTE.—“*Ba*” is only followed by the recipient as a second direct object if the latter is a pronoun. If a noun “*bada*” is used. The relative position of the two objects is changeable.

“*Bada*” always requires a preposition before the indirect object.

Ya bada kurdi ga mutano	<i>He gave money to the men</i>
Na bada kurdi ga kai	<i>I gave the money to you</i>
Na bada ita gare shi	<i>I gave her to him</i>
Na bada shi ga kai	<i>I gave him (or it) to you</i>

Other phrases :—

Bada daria	<i>cause to laugh</i>	bada girima	<i>honour</i>
Bada tsoro	<i>inspire fear</i>	bada hainya	<i>make way</i>
Bada laifi	<i>condemn</i>	bada gaskia	<i>justify</i>

Also—

Hainya ta badamu zua gari	<i>The road led us to the town</i>
Muka bada fuska ga garimu	<i>We turned our face to our country</i>

Examples of other forms of “ba”

Na bashe shi ga kai	<i>I give it to you</i>
Ya bayes (or bayas)	<i>He gave (it) up</i>
Na bayesda shi	<i>I gave it up</i>
Sariki ya che ka bashi abinsa.	<i>The chief says you must give him</i>
To, na bayes	<i>his property. All right, I will</i>
	<i>give (it)</i>
Ba ka bashi tufafinsa ba ? Na	<i>Have you not given him his clothes ?</i>
bayes or na bayesda su	<i>I have given them</i>
Ka bayes ga mutume chana	<i>Give it to the man there</i>
Za-abashieni sabada bashi	<i>I shall be given on account of a</i>
	<i>debt</i>

Saiya, barter, etc.

Various forms : “saida,” “saishe,” “sayes” (“sayas,” “sayar,” “sayer”), “sayesda” (“sayarda,” “sayerda”). Before a pronoun “saiya” is usually found as “saiye.” “Saiyo” is *to buy and bring back*.

The forms “saida,” “sayesda” (or “sayerda”) are always transitive.

“Saiyes” (“saiyar”) is intransitive. The other forms may be both. “Saishe” is only used before a personal pronoun.

Ina so en saye rakumi, enna	<i>I want to buy a camel. Where are</i>
akesamunsa ?	<i>they to be found</i>
Masu - rakumi suna chiki - n -	<i>The owners of the camels are in the</i>
kasua, suna saye da sayerua	<i>market. They buy and sell</i>
Na saida rago ga shi	<i>I sold the ram to him</i>
Na saida shi ga shi	<i>I sold it to him</i>
Ya saishe shi	<i>He sold it</i>
Ya saida ita	<i>He sold her</i>

Ya sayes (sayas)	<i>He sold (it)</i>
Ka sayes—abinda ba ka iya so	<i>Sell (it)—whatever you may not want</i>
Da Kelowi sun saida ni	<i>They sold me to the Kelowi</i>
Sun saye ni wuri-n-wani mutum	<i>They sold me to a certain man</i>
Sun sayes ni ga Salah bin Omer	<i>They sold me to Salah bin Omer</i>
Ina so ka kai zane-n-nan wuri-n-dilali, shi saida shi. Idan ya sayer ka karbi kurdi ka sayo mani rago, ka kawo saura-n-kurdi	<i>I want you to take this cloth to the broker to sell. When he has sold it take the money and buy for me a ram. Bring back the rest of the money</i>
Doki-n-nan na sayerua ne? Aa, ansayesda shi jia	<i>Is this horse for sale? No, it was sold yesterday</i>
Ka tafi ga wani ka saiyo	<i>Go to some one else and buy</i>
Nawa nawa akesayesda su?	<i>How much each?</i>
Nawa anasayesda su?	<i>How much are they (in a lump)?</i>
Suna sayesua dukiansu	<i>They are selling their goods</i>
Abubua duka ambayes gareni	<i>All things are delivered unto me</i>

NOTE.—“*r*” is found as a phonetic variation for “*s*,” but “*s*” is always employed at the end of a sentence.

Bata, to lose, spoil

Ya bata da kurdinsa	<i>He lost his money</i>
Ya bata da shi	<i>He lost him or it</i>
Ya batashe shi	<i>He lost him (or it)</i>
Ya batas	<i>He lost (it)</i>
Shi yaro ne, shina batasua	<i>He is a boy and will spoil it</i>

Bache, to be spoiled

The various forms of “*bata*” are used for this verb, which in itself admits of no variations—

Abi-n-nan ya bache mani	<i>I have lost the thing</i>
Yaro ya bache mata	<i>The boy was lost to her</i>

Fita, to take out, go out

Ya fita da mutum	<i>He pulled the man out</i>
Ya fita da shi	<i>He freed him</i>
Ya fishe ni	<i>He released me or pulled me out</i>
Ya fitas	<i>He pulled (him) out</i>
Na fishe ka	<i>I dismiss you</i>
Ya fitasda riga-sa	<i>He took off his coat</i>
Shi fishe mu aiki mutane zina (poetic)	<i>He separates us from the work of adulterers</i>
Su sa fitasua kurkono. (“ <i>Fita-sua</i> ” is “ <i>fitas</i> ” with the termination “ <i>ua</i> ”)	<i>They made the guinea worm come out</i>

Tashi, to rise

Other forms—"Tada," "tashe," "tayer," "tayerda," "taso."

Saidai shi tada haba yi jaki	<i>He would merely lift up his chin</i>
berbera (poetic)	<i>and bray like an ass</i>
Na tada manzo	<i>I sent a messenger</i>
Ka tasheni da sasafe	<i>Wake me very early</i>
En na tashe yaranku kua zo	<i>If I raise up your children, will you come?</i>
Hadari ya taso masu a chikin daji	<i>The storm descended on them in the forest</i>

Chi, eat

Ki chi nama !	<i>Eat meat ("you" is feminine)</i>
Na chishe shi	<i>I gave him to eat, I fed him</i>
Ya chida doki da dawa	<i>He fed the horse with guinea corn</i>
Ya chida shi da dawa	<i>He fed him with corn</i>
Ya chiyes	<i>He has fed, or eaten (it)</i>

Jefa, throw

Na jefáda abu	<i>I threw a thing</i>
Na jefáda shi	<i>I threw it</i>
Na jefashé shi	<i>I threw it</i>
Na jefas	<i>I threw</i>

Other forms—"jefshi," "jefasda," "jefda" = "jefada"; also found as "shepta" and "shebda."

Ajefo har takardu-n-aiku namu (poetic)	<i>We shall be placed according to the list of our deeds</i>
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Yas or *yes*, to throw away

Na yada shi (yada=ya-r-da= yasda)	<i>I threw it away</i>
Na yashe shi	<i>I threw it away</i>
Ya yas	<i>He threw (it) away</i>
Ta yada zane	<i>She threw off her cloth</i>

Tara, assemble

Ya tara mutane	<i>He collected the men</i>
Ya tarasu	<i>He collected them</i>
Suka tara gari	<i>They are of one town</i>
Uwa muka tara	<i>We have one mother</i>
Ya tarda mutane	<i>He assembled the men</i>
Ya tara da su	<i>He collected them</i>

Ya tarshe su	<i>He assembled them</i>
Ya tarda chiwuta	<i>He will contract a disease (poetic)</i>
Na tarda shi	<i>I overtook him</i>
Ya taras	<i>He collected (them)</i>
Ka tarshi mu ji dadi (poetic)	<i>Help us to feel happy</i>
Kadadai ka tara hanuka don tsoro-n-beri (poetic)	<i>Although you put both your hands to it for fear of losing it</i>

Tsaya, stand

Other forms—tsai, tsayi, tsaishie, tsaisa

Na tsaya daidai	<i>I stand upright</i>
Ya tsaya	<i>It is finished</i>
Ni na tsaya ga litafi nan	<i>I hit upon this book</i>
Malaiiku su tsaida zugazuganta (poetic)	<i>The angels will lift up the bellows</i>
Da ya fara chewa sun tsaisa sa	<i>When he began to speak they stopped him</i>
Na tsaitse shi	<i>I got before him</i>
Kowane zashi tsayesda wannan mutum zaakasshe shi	<i>Whoever shall detain this man shall be killed</i>
Sun sani mi ya tsaishie ni haka	<i>They knew what delayed me so</i>

Kawo, bring

Kauda (=kawo da)	<i>take away, abrogate;</i>	Kawasda,	<i>remove,</i>
kawas, kaushi			<i>disperse;</i>

Chira, save

Ya chiráda mutum daga rua	<i>He saved the man from the water</i>
Ya chiráda ni daga rua	<i>He saved me from the water</i>
Ya chirashé shi	<i>He saved him</i>
Ya chirás	<i>He saved (him)</i>

Zuba, pour

Ya zubáda rua	<i>He poured the water out</i>
Ya zubáda shi	<i>He poured it out</i>
Ya zubshé shi	<i>He poured it out</i>
Ya zubás	<i>He poured (it) out or It gushed out</i>
Zubásda mia	<i>To expectorate violently</i>

Also—

Amsa, amsashi	<i>answer</i>
Bi, bishc	<i>follow</i>
Mu roke ta'ala shi bishemu hainya	<i>We beseech the Exalted One to direct our steps</i>
Cheta, chetas	<i>save</i>
Issa, ishe, iyes, iyesda	<i>reach</i>

Gaji, gasda, gashi	<i>weary</i>
Gama, gamshe	<i>fit, please, meet</i>
Gaya, gaida, gaishe	<i>salut</i>
Kawo, kauda, kawasda, kawas, kaushi	<i>carry</i>
Kada, kayes	<i>condemn</i>
Koshi, kosda, koshada	<i>satisfy</i>
Kwanche, kwanta, kwantas	<i>lie down</i>
Koiya, koiyas	<i>teach</i>
Kada su koiyas chikin sunan Isa	<i>That they should not teach again in the name of Jesus</i>
Lasa, lasda, lashe	<i>lick</i>
Murda, murshi	<i>twist</i>
Sani, sanasda, sanda, sanaswa	<i>know</i>
Shida, shishi	<i>descend</i>
Zamna, samshi	<i>sit, set down</i>
Ku samshisu kasa hamsinham- sin	<i>Make them sit down in fifties</i>
Wohalla, wohalshi, wohalda	<i>trouble</i>

Derived Verbs.—Class 6

The intensitive particle “nye” is added to some slight variation of the stem of a primitive verb—

Sha	<i>drink</i>	shainye	<i>swallow greedily</i>
Chi	<i>eat</i>	chainye,	<i>devour (as wild beasts)</i>
Taya	<i>help</i>	tainye	<i>help</i>

Derived Verbs—Class 7

Many nouns which have not a related verb form can only be used as predicates with the aid of the verb “yi,” *to do*, or “ji,” *to hear*. They can only take an indirect object—

Muka yi zanche	<i>We conversed</i>
Yi girima	<i>To grow</i>

Further examples of the use of “yi” are given under idiomatic expressions.

In Sokoto, Zanfara, and Katsina “wo” is commonly used for “yi,” as “wo takarda,” *send a letter*, “wo yaki,” *wage war*.

Use of "ji"

The verb "ji" is combined with substantives or adjectives similarly to "yi," and must be equally regarded as a form-word—"Ji tsoro," *to be afraid*; "ji haushi," *be angry*; "ji kumia," *feel pity*; "ji dadi," *be pleased*.

The object which is indirect is expressed by adding the possessive pronoun to the noun—

Ba ka ji tausayi mu	<i>You felt no pity for us</i>
Ba na ji-n-dadi-n-hawanki,	<i>I do not feel comfortable riding you,</i>
kura	<i>hyæna</i>
Ka ji dadi-n-hawana ?	<i>Do you like riding me ?</i>

Derived Verbs—Class 8

Nouns and verbs of same form—

Ya fadi masu	<i>He said to them</i>
Da ya kare fadi-n-sa	<i>When he had finished his speech</i>
Dunia ta lalachi	<i>The world perishes</i>
Lalachi	<i>Idleness</i>
Ba magana !	<i>Do not talk !</i>
Don Allah ya badamu so-n-	<i>Because God has given us a love of</i>
kwana	<i>sleep</i>
Tambaye-n-nan da ka ke yi	<i>The question you ask (make)</i>
Kana yi-n-magana Hausa ?	<i>Do you speak Hausa ?</i>
Ko'ya na Shaitan	<i>The teaching of Satan</i>
Su dora kira	<i>They raise a cry</i>
Ya kira shi	<i>He called him</i>
Suna magana banza	<i>They talk nonsense</i>

*PART II**DIVISION OF VERBS*

Verbs are of two kinds—transitive and intransitive.

The transitive verb requires an object.

The intransitive verb denotes a state, feeling, or action which terminates in the doer or agent.

Some verbs in Hausa are (1) only transitive; others

(2) only intransitive ; (3) some, primarily one or the other, may be used in the opposite sense without any change of form ; and (4) yet others by taking an addition to the stem can be recognised as transitive alone or intransitive alone.

This last feature is not found in the English language, where there is in general nothing in the look or appearance of a verb, unless its intransitive counterpart is known (*e.g.*, raise, rise ; set, sit), which renders it possible to tell whether it is transitive or intransitive.

Causative verbs are, of course, all transitive.

The following are examples of the different kinds of transitive and intransitive verbs :—

(1) *Verbs only Transitive*

Gani, to see ; ji, to hear ; kawo, to bring

(2) *Verbs only Intransitive*

Zo, come ; tafi, go ; zamna, sit down

(3) *Verbs both Transitive and Intransitive in Meaning*

Kiwo, tend a flock, graze, feed
Boye, hide, hide oneself, be hid
Chika, fill, be full

(4) *Verbs whose Form Indicate whether Transitive or Intransitive*

Transitive

Verbs formed from nouns with suffix “ta” (*see* class 2 of derived verbs) ; also verbs ending with “ta” which have corresponding intransitive forms ending in “che.”

The termination “shi” (*see* derived verbs, class 5) ; also the termination “yesda.”

Intransitive

The termination “che” usually ; also the termination “yes” ; also verbs ending in “u” which are formed from transitive verbs by the change of the final vowel. Many of the latter are usually found only in the 3rd person singular, and so a middle voice may be said to be produced.

The suffix "wa" may be added to this form (*see* examples under present participle).

This intransitive ending—"u"—must be carefully distinguished from the termination "u," which many transitive verbs take, without ceasing to be transitive, either for euphony or to indicate absence or neutrality of direction. These are discussed in class 1, Derived Verbs.

Some Intransitive Verbs in "u"

Budu, <i>to be open</i>	from	bude, <i>to open</i>
Bugu, <i>to be beaten</i>	„	buga, <i>to beat</i>
Dadu, <i>to be increased</i>	„	dade, <i>lengthen</i>
Dafu, <i>to be cooked</i>	„	dafe, <i>to cook</i>
Damru, <i>to be bound</i>	„	damre, <i>to bind</i>
Faru, <i>to happen</i>	„	fara, <i>to begin</i>
Fasu, <i>to be broken</i>	„	fashe, <i>to break</i>
Furu, <i>to be burning</i>	„	fura, <i>to kindle</i>
Godu, <i>to appear</i>	„	goda, <i>to show</i>
Gamu, <i>to meet</i>	„	gama, <i>to join</i>
Haifu, <i>to be delivered</i>	„	haife, <i>to beget</i>
Kafu, <i>to be fastened</i>	„	kafa, <i>to fasten</i>
Karu, <i>to be added</i>	„	kara, <i>to add</i>
Kasu, <i>to be slain</i>	„	kashe, <i>to kill</i>
Kuntu, <i>to be loosened</i>	„	kunche, <i>to untie</i>
Matsu, <i>to be narrow</i>	„	matse, <i>to squeeze</i>
Mutu, <i>to die</i>		
Nadu, <i>to be rolled up</i>	„	nade, <i>to coil</i>
Niku, <i>to be ground</i>	„	nika, <i>to grind</i>
Rabu, <i>to depart</i>	„	raba, <i>to divide</i>
Ragu, <i>to be decreasing</i>	„	rage, <i>to lessen</i>
Retu, <i>to be swinging</i>	„	reto, <i>to shake to and fro</i>
Rufu, <i>to be shut</i>	„	rufe, <i>to shut</i>
Sanu, <i>to be known</i>	„	sani, <i>to know</i>
Shimfudu, <i>to be spread</i>	„	shimfude, <i>to spread</i>
Taru, <i>to be assembled</i>	„	tara, <i>to collect</i>
Wazu, wasu, <i>to be dispersed</i>	„	wasa, <i>to disperse</i>
Yiwu, yiu, <i>to be done</i>	„	yi, <i>to do</i>
Zubu, subu, <i>to be gushed out</i>	„	zuba, <i>to pour</i>

This form is used in a reflexive sense, and also follows the same verb in the passive voice for emphasis—

Mutum ya bugu	<i>The man is beaten</i>
Dundu ya dafu	<i>The yam is cooked</i>
Kofa ta budu	<i>The door stands open</i>
Kofa ta rufu	<i>The door is shut</i>

Tukunia ta fasu	<i>The pot is broken, has broken itself</i>
Jirigi ya rabu	<i>The boat is split</i>
Ka tara mutane da zasu yi- aiki. Sun taru	<i>Collect the men to work. They are collected</i>
Ta ga wata akwia ta haifu	<i>She saw a certain goat which had just brought forth</i>

For Emphasis

Adamre shi, shi damru	<i>Let it be tied so that it is tied fast or tie it tight</i>
Abugashi shi bugu	<i>Let him be well beaten</i>
Ayishi, shi yiwu	<i>Let it be done well</i>

PART III

AUXILIARY VERBS

There are three forms of the verb "to be."

They have gender.

They refer to present and past time, but not to future.

They are—

Ke (m. and f.)	Che (f.)	Ne (common)
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For the future the verb "zama," *to become*, is used.

There is no auxiliary "have," nor is "have" a possessive verb. The place of the latter is taken by the preposition "da," *with*.

The following is the conjugation of the auxiliary verbs—

ni ne	ni ke	The negative forms are the same with "ba . . . ba."
kai ne	ka ke	
ke che (f.)	ki ke (f.)	
shi ne	shi, ya, yi ke	
ita che (f.)	ta ke (f.)	
mu ne	mu ke	
ku ne	ku ke	
su ne	su ke	

"Ke"

"Ke" is used both as an auxiliary to form one of the present tense forms of other verbs, and also as a

substantive verb. In the latter capacity it usually requires the complement to precede it—

Da ka ke or Kai, da ka ke	<i>You are a free man</i>
Sania ta ke	<i>It is a cow</i>
Dana ke nan	<i>This is my son</i>
Shi dana shi ke	<i>He is my son</i>
Enna ku ke ?	<i>Where are you ?</i>
Shi ke nan	<i>So it is</i>
Ba da ka ke ba	<i>You are not a free man</i>
Jia ni ke nan ni daia	<i>Yesterday I was here alone</i>
Yarinia da ka gani ita ke nan	<i>The girl you see it is she</i>
Ka tafi ke nan har abada	<i>You are leaving in fact for ever</i>

Ne

This form is usually enclitic. If a pronoun is added it may follow in its capacity of complement, but if the person is the 3rd singular, it is commonly omitted—

Ni ne	<i>It is I</i>
Da ne ni	<i>I am a free man</i>
Da ne kai	<i>You are a free man</i>
Kai ne sariki ? Ni sariki ne	<i>Are you the chief ? I am the chief</i>
Yaro ne or, less commonly Yaro ne shi	<i>It is a boy</i>
Kai dansa ne	<i>You are his son or Are you his son ?</i>
Kano dā gari karami ne.	<i>Kano was formerly a small town</i>
Ni danfari ne, su ne na baya	<i>I am the first born, they are after me</i>

In the following examples “ne” becomes enclitic to a whole sentence—

Gurubi-n-ido ba ido ba ne (prov.)	<i>A substitute for the eye is not the eye</i>
Allah shi ne ya ba ni	<i>It was God gave it to me</i>
Wani mutum maihalbi ne shina da mache	<i>A certain hunter had a wife</i>
Ba zaka kai ni wurin malamin nan ba ne !	<i>Will you not take me to this mallam ?</i>
Mu kuma duka shaidu ne ga wannan	<i>We also are all witnesses of this</i>

Compare the following—

Allah shi ne abada	<i>God is eternity (or for ever)</i>
Allah shina koenna	<i>God is everywhere</i>

Che

This feminine form may be substituted for "ne," but not for "ke"—

Dia che ni	<i>I am a free woman</i>
Dia che ki	<i>You are a free woman</i>
Sanja che ita or sanja che	<i>It is a cow</i>
Ba dia che ni ba	<i>I am not a free woman</i>
Ita mache che	<i>It is a woman</i>
Ni, fa, ba akwia che ba, mache che ni	<i>As for me, I am not a goat, I am a woman</i>
Kama da wani ba wani ba che (prov.)	<i>Likeness to another it is not the same person</i>

(The noun phrase "ba wani ba," i.e., *not another*, ends in "a," and so is treated as feminine, probably by a very pedantic mallam).

"Ni che" is not found, but only "ni ne" of whichever gender. In "Dia che ni" the feminine form is used after "dia," "ni" being treated as a complement.

Emphasis on the Pronoun

If emphasis is required on the pronoun, it is placed at the beginning of the sentence—

Shi dana ne	<i>He is my son</i>
Ita diyata che	<i>She is my daughter</i>

Idiomatic Uses of "ne"

"Ne" is sometimes added almost pleonastically to the end of an answering sentence for emphasis.

In answer to such a question as "What do you want?" one hears—

Na zo wurinka ne	<i>I have come to see you (lit., I have come to your place, it is)</i>
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Also—

Na sani ne	<i>I know of course</i>
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Some of the examples given under "ne" above also exemplify this.

“Ne,” preceded by the pronoun, sometimes stands before the main sentence for the same purpose—

Shi ne, shi ke shakka azaba-n-lakhira	<i>He it is, he doubts the pains of hell</i>
Shi ne, na fada maka	<i>It is as I told you</i>
Shi ne, uba na yara goma	<i>He it is, the father of ten boys</i>

Omission of Pronoun

The 3rd personal pronoun singular is sometimes omitted with “ne.” This is common in negative sentences—

Sariki ne da doki for Sariki shi ne da doki	<i>The chief has the horse</i>
Banza fari-n-ido babu gani (prov.)	<i>A bright eye that cannot see is worthless</i>

Also omitted with “ke”—

Enna ke yi maka zogi?	<i>Where is the pain?</i>
Yao da gobe ke sa gini-n-rijia da alura (prov.)	<i>To-day and to-morrow are like having a well dug with a needle</i>

After the relative pronoun—

Suna tareya da duka-n-abinda ke garesu	<i>They were collecting everything they had</i>
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The verb “to be” itself is often understood—

Akoi Allah, ba shi gabas, ba shi yama	<i>There is a God, he is not in the east, he is not in the west</i>
Gaskianki	<i>You are right (lit., your (f.) truth)</i>
Da-n-zomo wayo gare-i (gareshi)	<i>The young hare is cunning</i>
Enna sariki?	<i>Where is the chief?</i>
Kurdinsa nawa?	<i>How much is it?</i>

Other Ways of expressing “to be”

The form of the pronoun ending in “na” is used, the verb “to be” itself being understood.

For this "na," which is the same particle as the preposition "of," in all probability, in Sokoto and Katsina the preposition "a" is sometimes substituted.

The conjugation is as follows—

ina, nina ¹	nia	
kana, kaina ¹	kai-a	
kina	ke-a (ki-a=ki-e)	In the negative the
shina, yana, yina	shi-a, yi-a	terminations omitted.
tana, ita na? ¹	ita-a	
muna	mu-a	
kuna	ku-a	
sunu	su-a	

This second form is distinct from the future (I) form.

It must here be noted that while the forms of the pronoun with auxiliary "ina," etc., and "ni ke," etc., are used for the present tense conjugation of verbs, the form "ni ne," etc., is not so used.

"-na" Forms

Shina nan	<i>He is here</i>
Shina gida	<i>He is at home</i>
Bature na gida	<i>The white man is at home</i>
Ba shi nan	<i>He is not here</i>

"-A" Form

Ki-e wa?	<i>Who are you?</i>
Da ki-e da wa?	<i>And who are you with?</i>
I-a gaba suna binsa	<i>He is before, they follow him</i>
I-a daga chikin rijia nan	<i>He is in that well</i>
Mai-algeta i-a masa busa	<i>The bagpipeman, he was blowing for him</i>
Gari a nan	<i>The town is there</i> (Note omission of pronoun as with "na.")
Sarki a da talakawa, ba talakawa a da sariki	<i>The king owns the poor, not the poor the king</i>
Shi-a baba	<i>He is a great man</i>

¹ In these the emphasis is on the pronoun. They are not used in interrogation, nor in independent sentences.

The following is obscure—

Ki-e ma en zaki shiga ki shiga	<i>But you, if you are going to enter,</i>
ki kawo	<i>enter and bring it</i>

Future

Use of “zama”—

Ka zama da	<i>You will become free</i>
Ki zama diya	<i>” (f.)</i>
Ba ka zama da ba	<i>You will not become free</i>
Na zama malami	<i>I shall become a priest</i>

To have

Hausa agrees with all¹ West African languages of whatever group in having no auxiliary “to have.”

To describe possession the preposition “da,” *with*, is used. The form of the pronoun which accompanies it is most commonly that with the suffix “na.” The auxiliary “ke” is, however, also not uncommonly used—

Ina da kurdi	<i>I have money</i>
Su ke da su	<i>They have them or are with them</i>

There is, however, a slight distinction in making use of the foregoing. For instance, in “Ina da shi” and “Ni ke da shi”—the first is used in making a plain statement, and the second for preference in answer to the question “Who has it?”

To express tense—that is, point of time—adverbs are added—

Ina da shi yanzu	<i>I have it now</i>
Wanda ya ke da shi dā ya ba ni	<i>He who had it before gave it to me</i>

Instead of “da” it is often possible to use some other preposition such as “gare.”

Other examples of the use of “da” may be found under prepositions.

¹ The author has not found a single instance of the contrary.

Meaning conveyed by use of two nouns in apposition, one formed with “mai”—

Da kishiyoyi nan babu mai-da *And those rival wives had no children*

PART IV

CONJUGATION OF THE VERB

There are two voices—active and passive.

There is no change of form for mood, but two participles are distinguished.

Tense carries no inflection of the stem, but the pronouns are subjected to some modification, and particles are added in certain tenses.

The following is the conjugation of “so,” *to love, like, want* :—

Active Voice

It is to be noted that in the negative both “ba” are put in in all tenses, but the second “ba” is often omitted in practice.

AORIST OR COMMON TENSE

AFFIRMATIVE		NEGATIVE	
1	na so <i>also</i> ni so	ba	na so ba <i>or</i> ban so ba
2 (m.)	ka so	ba	ka so ba
(f.)	ki so	ba	ki so ba
3 (m.)	ya so	ba	ya so ba
(f.)	ta so	ba	ta so ba
1	mu so	ba	mu so ba
2	ku so	ba	ku so ba
3	su so	ba	su so ba

PRESENT I

1	ina so	ba	ni so ba <i>also</i> ba na so ba
2 (m.)	kana so	ba	ka so ba
(f.)	kina so	ba	ki so ba
3 (m.)	shina (yana, yina) so	ba	shi, ya, i, so ba
(f.)	tana so	ba	ta so ba
1	muna so	ba	mu so ba
2	kuna so	ba	ku so ba
3	suna so	ba	su so ba

PRESENT II

1	ni ke so <i>also</i> na ke so	ba ni so ba
2 (m.)	ka ke so	
(f.)	ki ke so	
3 (m.)	shi (ya, yi) ke so	
(f.)	ta ke so	
1	mu ke so	same as negative of Present I
2	ku ke so	
3	su ke so	

PAST I

1	na so	
2 (m.)	ka so	
(f.)	kin so	
3 (m.)	ya so <i>also</i> shi so, shin so	
(f.)	ta so	same as aorist
1	mun so	
2	kun so	
3	sun so	

PAST II

1	na so	
2 (m.)	ka so	
(f.)	ki ka so	
3 (m.)	ya so	
(f.)	ta so	same as aorist
1	muka so (K), munka so (S)	
2	kuka so (K), kunka so (S)	
3	Suka so (K), sunka so (S)	

FUTURE I

1	naa so, nā so	ba na so ba
2 (m.)	kaa so, kā so	ka ka so ba
(f.)	kii so, kī so	ba ki so ba
3 (m.)	shii so, shī so	ba shi so ba
	yaa so, yā so	ba ya so ba
(f.)	taa so, tā so	ba ta so ba
1	muu so, mū so	ba mu so ba
2	kuu so, kū so	ba ku so ba
3	suu so, sū so	ba su so ba

Robinson gives "mua," "ma," "kua," "sua," "sa," "so" plural.

FUTURE II

1	zani so <i>or</i> zan so <i>or</i> za en so	ba zani so ba
2 (m.)	zaka so	ba zaka so ba
(f.)	zaki so	ba zaki so ba
3 (m.)	zashi (zaya, zai), so	ba zashi (zaya, zayi) so ba
(f.)	zata so	ba zata so ba
1	zamu so	ba zamu so ba
2	zaku so	ba zaku so ba
3	zasu so	ba zasu so ba

FREQUENTATIVE I

1	ni (<i>or</i> na) kan so	ba ni kan so ba
2 (m.)	ka kan so	ba ka kan so ba
(f.)	ki kan so	ba ki kan so ba
3 (m.)	shi (ya) kan so	ba shi kan so ba
(f.)	ta kan so	ba ta kan so ba
1	mu kan so	ba mu kan so ba
2	ku kan so	ba ku kan so ba
3	su kan so	ba su kan so ba

FREQUENTATIVE II

1	ni ka so	ba ni ka so ba
2 (m.)	ka ka so	ba ka ka so ba
(f.)	ki ka so	ba ki ka so ba
3 (m.)	shi (<i>or</i> ya) ka so	ba shi (ya) ka so ba
(f.)	ta ka so	ba ta ka so ba
1	mu ka so	ba mu ka so ba
2	ku ka so	ba ku ka so ba
3	su ka so	ba su ka so ba

This is a very doubtful tense. Robinson says "ka" is an abbreviation of "kan," and also a poetical future. Harris supports him that "ka"="kan"; also Edgar. Mischlich calls it a Sokoto variation of "ni ke so."

SUBJUNCTIVE

1	en so (n'so)	kada en so
2 (m.)	ka so	kada ka so
(f.)	ki so	kada ki so
3 (m.)	shi (ya) so	kada shi (ya) so
(f.)	ta so	kada ta so
1	mu so	kada mu so
2	ku so	kada ku so
3	su so	kada su so

IMPERATIVE

2 (m.)	so, ka so	kada ka so
(f.)	so, ki so	kada ki so
2	ku so	kada ku so

“Kar” is found for “kada” in Kano. “Ba” is also sometimes substituted for “kada,” but is not repeated after the verb.

Passive

AORIST

1	asoni	ba asoni ba
2 (m.)	asoka	ba asoka ba
(f.)	asoki	ba asoki ba
3 (m.)	asoshi, asosa	ba asoshi, asosa, ba
(f.)	asota	ba asota ba
1	asomu	ba asomu ba
2	asoku	ba asoku ba
3	asosu	ba asosu ba

PRESENT I.

1	anasona	anakamnata	ba anasona ba	ba anakamnata
				ba
2 (m.)	anasonka	anakamnarka	ba anasonka ba	ba anakamnarka
	(f.) anasonki	anakamnarki	ba anasonki ba	ba anakamnarki
				ba
3	anasonsa	anakamnata	ba anasonsa shi	ba anakamna-
	anasonshi		ba	tasa ba
	(f.) anasonta	anakamnata	ba anasonta ba	ba anakamnata-
				ta ba
1	anasonmu	anakamnarmu	ba anasonmu ba	ba anakamnarmu ba
2	anasonku	anakamnarku	ba anasonku ba	ba anakamnarku
				ba
3	anasonsu	anakamnarsu	ba anasonsu ba	ba anakamnarsu
				ba

PRESENT II

1	a-ke-soni	ba asoni ba
2 (m.)	a-ke-soka	
(f.)	a-ke-soki	
3	a-ke-soshi	
(f.)	a-ke-sota	same as aorist
1	a-ke-somu	
2	a-ke-soku	
3	a-ke-sosu	

PRESENT II. INVERTED

To correspond to the active form "ni, su ke so"

1	ni akeso	ni akaso
2 (m.)	kai akeso	kai akaso
(f.)	ke akeso	ke akaso
3 (m.)	shi akeso	shi akaso
(f.)	ta akeso	ta akaso
1	mu akeso	mu akaso
2	ku akeso	ku akaso
3	su akeso	su akaso

(See note on Frequentative in Active.)

PAST I

1	ansoni	
2 (m.)	ansoka	
(f.)	ansoki	
3 (m.)	ansosa, ansoshi	
(f.)	ansota	same as aorist
1	ansomu	
2	ansoku	
3	ansosu	

PAST II

	KANO	SOKOTO	
1	akasoni	ankasoni	
2 (m.)	akasoka	ankasoka	
(f.)	akasoki	ankasoki	
3	akasosa	ankasoshi	
(f.)	akasota	ankasota	same as aorist
1	akasomu	ankasomu	
2	akasoku	ankasoku	
3	akasosu	ankasosu	

FUTURE I

1	aasoni	ba aasoni ba
2 (m.)	aasoka	ba aasoka ba
(f.)	aasoki	ba aasoki ba
3	aasoshi	ba aasoshi ba
(f.)	aasota	ba aasota ba
1	aasomu	ba aasomu ba
2	aasoku	ba aasoku ba
3	aasosu	ba aasosu ba

FUTURE II

1	zaasona	zaakamnata	ba zaasona ba	ba zaakamnata
				ba
2 (m.)	zaasonka	zaakamnarka	ba zaasonka ba	ba zaakamnarka
				ba
(f.)	zaasonki	zaakamnarki	ba zaasonki ba	ba zaakamnarki
				ba

3 (m.)	zaasonshi	zaakamna-tasa	ba	zaasonshi	ba	ba	zaakamna-tasa	ba
(f.)	zaasonta	zaakamnatata	ba	zaasonta	ba	ba	zaakamnatata	ba
1	zaasonmu	zaakamnarmu	ba	zaasonmu	ba	ba	zaakamnarmu	ba
2	zaasonku	zaakamnarku	ba	zaasonku	ba	ba	zaakamnarku	ba
3	zaasons	zaakamnarsu	ba	zaasons	ba	ba	zaakamnarsu	ba

These are all noun forms after “zasu,” etc. = *they will go to the loving of them*. The possessive pronoun is masculine after “so” and feminine after “kamna.”

Compare “Zasu kamna-r-mu,” *They will love us*; “Zamu kamna-r-su,” *We will love them*.

The noun form is not always strictly adhered to, hence, zaasoni, zaasoka, etc.

FREQUENTATIVE

1	akansoni	ba	akansoni	ba
2 (m.)	akansoka	ba	akansoka	ba
(f.)	akansoki	ba	akansoki	ba
3 (m.)	akansoshi	ba	akansoshi	ba
(f.)	akansota	ba	akansota	ba
1	akansomu	ba	akansomu	ba
2	akansoku	ba	akansoku	ba
3	akansosu	ba	akansosu	ba

SUBJUNCTIVE AND IMPERATIVE

SUBJUNCTIVE	IMPERATIVE	BOTH
1	asoni	kada asoni
2 (m.)	asoka	kada asoka
(f.)	asoki	kada asoki
3 (m.)	asoshi	kada asoshi
(f.)	asota	kada asota
1	asomu	kada asomu
2	asoku	kada asoku
3	asosu	kada asosu

It is seen that these forms are the same as in the aorist.

NOTE.—In the foregoing tenses “shi” and “sa” are commonly interchangeable, the former being preferably Sokoto, the latter Kano dialect.

USES OF THE TENSES

Aorist

This is an indeterminate tense. It is an unemphatic past, a vague present, and, if the context permits, may have a future significance. It is in common use both when precision is quite unimportant and also in narration—

Ba ka ji ba ?	<i>Do you not hear ?</i>
Na ji kishirua	<i>I feel thirsty ? (lit., thirst)</i>
Ba abinda ban yi ba	<i>There is nothing I do not do</i>
Gobe da sasafe mu tashi	<i>We shall start very early to-morrow</i>
Ban yerda ba	<i>I do not agree</i>
Na ki, ba ya issa ba	<i>I refuse it is not enough</i>
Rua ya tafassa ?	<i>Has the water boiled ?</i>
Ya yi dimi amma ba ya tafassa ba tukuna	<i>It is hot, but it has not boiled yet</i>
Ta che, to, mu je en ganshi	<i>She said, good, we will go so that I may see him</i>
Mu yi gara-n-fuska; kana mu yi wanka; mu sasa sababi-n- tufafinmu	<i>We wash our faces, then we bathe; we put on new clothes</i>
Mu je, mu gani, na magani-n- makariachi (prov.)	<i>We go and see, that is proof of a lie (lit., medicine for a liar)</i>
Gobe mu chi saura	<i>To-morrow we eat the remains</i>
Yaro nan ya iya tafia ? ya tafi mana	<i>Can that boy do the journey? Certainly he will go</i>
Kwana shidda mu gama aiki nan	<i>In six days we shall finish the work</i>

Present I

This is both the simple present and the present continuous. In narration it may be translated by the imperfect.

The verb itself acquires a substantival force, and if it admits of it, takes the termination “wa” or “ya,” though sometimes exceptions are made. If the verb is defective in the “wa” (ya) form it remains unchanged in appearance, though not in force.

For this reason, when the verb is a transitive one the direct object is attached by the copulative “n,” being in the possessive case; and if other verbs are added in

sequence they too assume a substantival force and are joined with the copulative "n."

"WA" OR "YA" TERMINATION USED

Enna kana tafia ?	<i>When are you going ?</i>
Shekara goma yana tafia har ubansa ya hanashi	<i>He had been travelling for ten years until his father stopped him</i>
Enna ubanka ? Shina tafowa	<i>Where is your father ? He is coming</i>
Tana zua Kano	<i>She is coming (going) to Kano</i>
Muna soyeya da junamu	<i>We are at friendship with one another</i>
Da na ganshi shina tafia (or ya ke tafia)	<i>When I saw him he was travelling</i>
Suna isowa gulbi	<i>(As) They were getting near the river</i>

In the following sentence the noun force is strengthened by the addition of a personal pronoun—

Shina tafia tasa sai ya gamu da kwado	<i>He travelled until he met the toad</i>
--	---

UNCHANGED FORM

Kulum gari ya waye ina addua	<i>Always at daybreak I pray</i>
Saanda ka tada su suna fada da juna ? suna yi	<i>When you came upon them were they fighting ? They were</i>
Enna shina zamne ?	<i>Where is he staying ?</i>

WITH DIRECT OBJECT

Ina gina rami (for Ina gina-r- rami)	<i>I am digging a hole</i>
Mi kana yi ? Ina yi-n-aiki (or ina aiki)	<i>What are you doing ? I am working</i>
Ina so-n-ubana. Ina so-n-Allah	<i>I love my father. I love God</i>
Ina ji-n-yungwa da kishirua	<i>I am hungry and thirsty</i>
Kana yi-n-aiki ?	<i>Are you working ?</i>
Muna kamna-tasa gama ya ri- gaya ya kamnachemu	<i>We love Him for He first loved us</i>
Ina sonsa, da shi kua shina sona	<i>I love him and he loves me (Note the possessive form in "so-na")</i>

SUBORDINATE VERBS ADDED

Ina so-n-kawa malami (for ina so-n-kawa-r-malami)	<i>I want to become a mallam</i>
--	----------------------------------

In this sentence "so" is masculine, and "kawa," ending in "a," feminine. Compare—

Kana so ka kawa maimagani *Do you want to become a doctor?*

in which all the forms are pure verbs—

Ina so-n-saye-n-turmi goma *I want to buy ten cloth-strips*

NEGATIVE

The "na" termination of the pronoun is dropped, but the verb is still treated as a substantive—

Kadan ba ka tsoro-n-allah ba shi sonka *If you do not fear God He does not love you*

Ba su samu-n-abinchi *They find no food*

Mugu-n-mia ba ta karewa a tukunia (prov.) *Bad soup does not get finished in the pot*

Gulbina ba shi chi-n-mutum tsaka sai gefe. Wuka (riddle) *My river does not eat a man in the middle but at the bank. A knife (which cuts at the edge)*

Kowa ya halbe zaki ba shi samu-n-sa *Every one shot at the lion but did not get him*

Ba ka sona; ni, ma, bani sonki *You do not love me; and I, I do not love you*

Compare, on the other hand—

Har gari duka ya tashi sun yi, sun yi, ba su samu ba *Then all the town arose, they try, they try, but they do not get him*

The following are examples of pure nouns used after pronoun in "-na," thus confirming the change of verbs into substantives in this tense—

Tun ina yaro *Since I was a boy*
Don sariki shina mugu-n-sheria¹ *Because the chief is unjust in his judgment*

The following is an example of mixed idiom—

Ina so-n-en tambaye ka instead *I want to tell you*
of Ina so-n-tambayenka or ina
so-en-tambayeka

¹ See note, later, on omission of pronoun in this tense.

In this tense, however, the 3rd personal pronoun is commonly omitted when the noun-subject is mentioned, which is a further indication that the verb has been changed into a noun, rendering the pronoun superfluous. This is seen from studying such a phrase as "the hat of the chief." The Hausa would not say "hat he of the chief," but simply "hat of chief."

Hence the sentences—

Malami na sha-n-gia munafiki ne	<i>The mallam who drinks beer is a deceiver</i>
Doki nan na sayerua (or sayesua) ne ?	<i>Is this horse for sale ?</i>
Abega na tamaha . . .	<i>Abega thinking . . .</i>
Kowane na sha-n-taba . . .	<i>Whoever smokes tobacco . . .</i>
Wata na bada haske	<i>The moon is giving light</i>
Da hiska na busawa, rairai na shiga ga idanunka	<i>When the wind blows the sand goes into your eyes</i>
Kadan kagani gemi da-n-uwanka na chi-n-wuta, shafa naka rua	<i>When you see your brother's beard catch fire, pour water on your own</i>

If the pronoun "shina" were in any of the foregoing sentences used, the noun must be treated as out of the sentence, standing in apposition by itself, and having no connection with the predicate.

The uses of "shina" and "yana" are not always interchangeable.

"Shina" is preferred before a noun and verbs with "wa" termination—

Abokin mijinta shina bisa itache	<i>Her husband's friend was up a tree</i>
yana kallon abinda ta ke yi	<i>watching what she was doing</i>

Present II

This tense is only very rarely interchangeable with the foregoing. It is purely a verb form, and it has none of the complexity of construction which the foregoing has. It is used in asking questions, and especially in answering them. It is precise as to time, otherwise the aorist is used. In

narration it is often convenient to translate it by the imperfect tense.

The object usually precedes the sentence—

Mi ku ke yi ?	Aiki mu ke yi	<i>What are you doing?</i>	<i>We are working</i>
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If the latter statement had not been made in answer to a question, it would be in the form of “Muna yi-n-aiki.”

Mi su ke yi yanzu ?	Suna chi-n-abinchinsu	<i>What are they doing now?</i>	<i>They are eating their food</i>
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From this example it is seen that the idea of continuity is stronger in Present I. than in Present II.

Mi ku ke kawowa ?	Abinda muka samu chiki-n-kasua	<i>What are you bringing?</i>	<i>What we found in the market</i>
Suka che,	domi muke fasawa ?	<i>They said,</i>	<i>Why are we delaying?</i>

In the foregoing the noun form of the verb is used.

Ubana ni ke so or ubana ni ka so	<i>I love my father</i>
Shi ni ke so or shi nika so	<i>I love him</i>
Shanu ya ke kashe or shanu shika kashe	<i>He kills oxen</i>
Da na ganshi ya ke tafia	<i>When I saw him he was travelling</i>
Kowa ya ke yi shi	<i>Whoever shall do it</i>
Abinda na ke so	<i>The thing which I want</i>
Mi ya sameku, ku ke kuka	<i>What is the matter with you that you are howling</i>

A perfect sense may even be found—

Tun dā, har kwanaki nan,	<i>For a long time back till this day,</i>
mutane-n-Rimo su ke pesshi-n-hainya	<i>the people of Rimo have plundered the road</i>

Also a future sense—

Chiki-n-wannan lokachi ka ke mayar (mayas) wa Israila da mulki ?	<i>At this season wilt thou then restore to Israel their kingdom</i>
--	--

Past I

This is the tense that indicates simply past time, and it is often best translated by the perfect in English—

Daga enna mutume nan ya tafo ?	<i>Whence has this man come? He</i>
Ya fada mani ya fito daga	<i>told me he came from Kano. I</i>
Kano. Ban san' abinda ya	<i>do not know what has brought him</i>
kawo shi ba	
Kun rataye tufafi ?	<i>Have you hung up the clothes?</i>
Ta che da mu: kun gamu da	<i>She said to us: did you meet a</i>
wani azne maidauka-n-nama ?	<i>certain pagan carrying meat?</i>
Muka che, mun gamu da shi	<i>We said: we met him</i>
Na so shi, shi kua shina so na	<i>I loved him, he too loves me</i>
Ni, na yi murna	<i>I rejoiced</i>
Kin gani ?	<i>Did you see it?</i>
Kin san abinda ya kawo ni garin	<i>Did you know what brought me to</i>
nan ?	<i>this country?</i>

Past II

This past only differs from the preceding in the plural forms, and in the 2nd person singular feminine. It is to be noticed that in past tense I. the 2nd person singular feminine also takes a termination. There are four uses of this tense—(1) in questions; (2) in matters of fact; (3) in narration; (4) for emphasis.

There is no negative form, that of the Past I. being used—

Enna magani-n-da kika debo ?	<i>Where is the medicine you helped</i>
	<i>yourself to?</i>
Mi kika gani ?	<i>What have you seen ?</i>
Mutum daia sunka buga	<i>They have beaten a man</i>
Dakuna nawa sunka gina ?	<i>How many huts have they built ?</i>
Enna mutane sunka kwana ?	<i>Where have the men slept ?</i>
Fulani sunka chi Kano	<i>The Fulani captured Kano</i>
Mu munka buge shi	<i>We have beaten him</i>
Ku kunka yi aiki	<i>You have worked (well)</i>
Su sunka yi sata	<i>It is (indeed) they who have stolen</i>
Saanda muka komo muka ga	<i>When we came back we saw that</i>
kayanmu duka sun bache	<i>all our loads were spoilt</i>
Muka tafi kasua, muka zamna,	<i>We went to the market, we sat down,</i>
muka yi chiniki, muka komo	<i>we did trade, we have returned</i>
Yaushe sunka zo ?	<i>When did they come ?</i>

In dependent sentences there may be a future significance—

Idan suka zo gobe

Iyayenta sunka gane ta suna
murna da kuka

If they come to-morrow

*Her parents seeing her rejoiced and
shouted*

Future I. and II

There are two future tenses with the same meaning. In one the verb remains and is treated as a verb throughout. In the other the verb stem becomes a substantive in the same manner as in Present I.

Future I. is formed by a reduplication of the vowel of the pronoun, though some writers consider that it is an “a” that is appended throughout.

Future II. is formed by employing the verb “zani,” etc., *I will go*. As one says “zani Kano,” *I am going to Kano*, so the Hausa also says, “zani zamna,” *I am going to sit down*. The idea of actual motion is modified to that of futurity.¹

Other tenses may also have a future significance from the context. It is the practice when two future tenses follow each other to use Future II. first, followed by Future I.

Examples of Future I. without Object

Kaa zama talaka

Gobe da sasafe mū tashi

Komi zaayi masu ba sua beri ba

Kadan ba ka zuba mai chiki-n-
fitila ta mutu

Nī tafi ga sariki da nī che masa

Babu abinda zaya sa sua tabani

You will become poor

We will start very early to-morrow

*Whatever may be done to them,
they will not give it up*

*If you do not pour oil into the
lamp it will go out*

*I shall go to the chief and say to
him*

*Nothing he could do would make
them touch me*

¹ See “The Languages of West Africa,” chapter on the verb.

With Object

Ina tamaha ni same sa da rai	<i>I think I shall find him alive</i>
Idan ka tafi wurinsa yā fada	<i>If you go to him he will tell you</i>
maka labari	<i>the news</i>
Idan ka so nā yi kōkari	<i>If you like I will try</i>
To, nā kara shi	<i>All right I will add to it or increase it</i>
Kadan na bashi takarda shi	<i>If I give him the book he will tear it</i>
tsage ta	
Yi hankali, shii buge ka	<i>Take care or he will hit you</i>
Kadan na yi shiri nī kirrawo ka	<i>When I am ready I will call you</i>

Examples of Future II

Without Object

Zasu chi	<i>They go to eat or they will eat</i>
Zaku mutuwa	<i>You will die</i>
Chiki-n-Bida zamu kwana da dere	<i>We are going to sleep in Bida</i>
Da zata mutua, ta che . . .	<i>When she was about to die, she said . . .</i>
Mi zamu yi ?	<i>What shall we do</i>
Zata je ta gani	<i>She will go and see</i>
Ba zaya kwana nan ba sai	<i>He will not sleep here but at</i>
Lokoja	<i>Lokoja</i>
. . . en zasu tafowa Aghat	<i>. . . with the intention of coming to Ghat</i>
Yanzu za en je en sai sabo	<i>Now I will go and buy a new one</i>
Zani tafia en gani abokina	<i>I am going to see my friend</i>
Zani en fara waka	<i>I am going to begin my song</i>
Zaka hadu chiki	<i>You will be swallowed up inside</i>
	<i>(Note.—Hadu is a verb with a passive meaning.)</i>
Kaka Sariki ze zamna goburo ? (ze=zai)	<i>How can the King remain wifeless ?</i>

With Direct Object. Insertion of preposition "of," "n"

Zani dauka-l-riga	<i>I will take the shirt. Lit., I am going to the taking of the shirt</i>
Babu abinda zashi samu-n-ka	<i>Nothing shall happen to you</i>
Ya kan rika nemi yada zashi	<i>He is always trying to find a way</i>
samu-n-riba a wurina	<i>to make a profit out of me</i>
En zasu chi-n-tuo-n-su suna	<i>When they go to food they strike</i>
buga baba-n-kube	<i>a big bell</i>
Da komi zaka tambaye-n-su ka	<i>And whatever you ask them for,</i>
che kadan ka yerda	<i>you say, if you please</i>
Zani saye-n-wannan bunsuru	<i>I will sell this he-goat</i>

Examples of Use of Verb Stem Form of Verb when Noun Form in Existence

Mata chan ta che ba zata tafi	<i>That woman said she will not go</i>
ba sai mun zo	<i>before we come</i>
Ba zaka iya dauka-n-ta (for dauka-r-ta) maza	<i>You cannot take it up quickly</i>
Amma abokina yaushe zashi tafo ?	<i>But when will your friend come ?</i>
Yaushe zamu tafi ?	<i>When shall we go ?</i>

If the verb itself has a prepositional termination, "n" is omitted. This applies to the derived verbs in "da." There is also no "n" if there is an indirect object, either preceded or not by a preposition—

Zashi gaida sarakunansa	<i>He is going to salute his chiefs</i>
Talauchi ba zaya kauda yauchi ba	<i>Poverty ought not to take away freedom</i>
Wata rana da zamu tafia ga gona	<i>One day as we were going to the farm</i>
Zasu yi masu . . .	<i>They will do to them . . .</i>
Wani iri-n-magani zaka ba ni	<i>What kind of medicine will you give to me</i>
Kowani zashi tsayesda wannan mutum zaakassheshi	<i>Whoever stops this man will be killed</i>

The copulative "n," being often omitted in the genitive case, is also omitted with this tense, commonly with negative—

Zashi halaka dunia	<i>He will destroy the world</i>
Fulani ba zasu fada-mu ba	<i>The Fulani will not fight us</i>
<i>(Commonly—Fulani ba zasu yi fada da mu ba.)</i>	

After "yi," *do*, it is usually omitted.

Babu itache, kaka zan yi wuta ?	<i>There is no wood, how can I make fire ?</i>
Zaka yi tafia	<i>You are going to travel</i>

This is so, especially if the simple verb stem is used and a pronoun is the direct object. It seems as if the maintenance of the substantival idea were too much of an effort and the construction too cumbersome.

Mi zai kai-mu Hausa ?	<i>What will take us to the Hausa country ?</i>
Ya che zashi wanke ta	<i>He said he will wash it</i>

In the following examples the personal pronoun is repeated after "zasu" in order to ensure a pure verb form—

Da Fulani suka gani ba zasu	<i>When the Fulas saw that they were</i>
samu-n-nasara, suka che, ba	<i>not going to get the victory, they</i>
zasu su yi fadá ba	<i>said, they would not fight</i>
Zashi ya koiya masa karia	<i>He will teach him falsehood</i>

Frequentative

This is formed by the insertion of the particle "kan" between the pronoun and the verb. It has (1) a frequentative or habitual use; (2) a subjunctive or concessive sense; (3) a sense of necessity or certainty or possibility:—

1

Shi kan yi hakka	<i>He is in the habit of doing so</i>
Biri ya kan yi banna, halinsa ke nan	<i>A monkey always does mischief, it is his nature</i>

2

Alkema bisa duchi Allah shi	<i>A grain of wheat on a rock God</i>
kan ba ta rua	<i>gives it water</i>
Ki kan tafi, ki kan kunche su	<i>You can go and loose them</i>
Wanda ya kan chi amana ba ya	<i>He who plays false with friendship</i>
issa ache da shi aboki ba	<i>is not worthy to be called a friend</i>

3

Uwa ta kan ki danta?	<i>Can a mother hate her child?</i>
Wanda ya chi giginia, chikinsa	<i>Who eats the (fruit of the) fan-</i>
ya (or shi) kan yi chiwo	<i>palm, his belly will be sure to be</i>
	<i>sick (after it). (Note.—This is</i>
	<i>not a fact.)</i>
Wa ya ka shiga (ka=kan)	<i>Who can enter? (See previous</i>
	<i>note on the tense)</i>

Etymology

Mischlich considers that "kan" is in all probability an abbreviation of "kana," *then, before*—

En na gani mache, kana ni	<i>If I see a woman I want her</i>
so ta=ni kan so ta	
En ya gani kura kana ya gudu	<i>If he sees a hyæna it runs away</i>
=ya kan gudu	

Subjunctive Mood and Tense

There is no separate form for the subjunctive mood in any tense except the 1st person singular, which carries generally rather a future sense. Its principal usage is concessive or interrogative. The other persons are the same as in the aorist tense—

Ina so en tafi	<i>I want to go</i>
Ina so shi (or ya) tafi	<i>I want him to go</i>
Ka yi nufi ka tafi ?	<i>Did you intend to go ?</i>
Na yi kokari en komo	<i>I shall try to come back</i>
Na aike shi shi kawo doki	<i>I sent him to bring the horse</i>
Na che, en tafi en kawo shi ?	<i>I said may I go and fetch him ?</i>
Ni ma en zo en kwanta	<i>Me too, let me come and lie down</i>
Uwata ta che en tafi en wanketa	<i>Mother said I must go and wash her</i>
Ta che ta tafi ta wanke	<i>She said let her go and wash (it)</i>
Kana en tafi en chi nama-na	<i>Then I would go and eat my meat</i>
Ya che zani en gani makari-n-dunia	<i>He said I will go and see the end of the earth</i>
Ya che masa shi gina masa kushieya	<i>He told him to go and dig a grave for him</i>
Ba na so en passa kanka ba	<i>I do not want to break your head</i>
Kada su mutu	<i>That they should not die</i>
Kada nama ya tashi	<i>Lest the game should start</i>

Imperative

In the singular the pronoun is omitted when a second verb is there, but not usually otherwise—

Tafi ka chi	<i>Go and eat</i>
Ka tafi. Ku tafi	<i>Go ! (sing. and plu.)</i>
Kada ka buga	<i>Do not strike</i>
Kada su tafi tukuna	<i>They must not go yet</i>
Ba magana !	<i>Do not talk !</i>

The verb “beri,” *leave, let*, is largely used for giving orders, etc.—

Ber mu tafi	<i>Let us go</i>
Ber en duba tukuna enda ta ke	<i>Let me see first where she is</i>

Sometimes, for emphasis, the pronoun precedes as well as follows the verb—

Ka ji ka !	<i>Hearken thou !</i>
Ki je ki gurin sariki	<i>You, go to the chief, or you, go to where the chief is</i>

Pluperfect Conditional

This tense or mood has no independent existence in Hausa. The requisite idea is conveyed by making use of the particle "dā" = *formerly*, with the meaning of unfulfilled intention given to it—

Dā zani tafia	<i>I intended to go or would have gone. Lit., formerly I was going to go</i>
Dā na sani dā ban yi haka ba	<i>Had I known I would not have done so</i>
Dā ni kai ne dā na halbe gada nan	<i>If I had been you I should have shot that deer</i>
Dā ba ya yi muna dabara ba, dā mun fadi chiki-n-rami	<i>Had he not warned us we should have fallen into the hole</i>
Dā safia ya yi muka tashi	<i>When it was light we started</i>

See also under "da" adverb of time.

Can, to be able

There is no special mood or tense. The verb "iya" is used. For "to be unable physically" the verb "kasa" is used.

Ya iya dauka-r-kaya nan? Ya kasa dauka tasa	<i>Can he lift that load? He cannot lift it</i>
Shina iya yi-n-sa	<i>He can do it</i>
Kana iya kai ni?	<i>Can you take me?</i>
Ina iya kaiki, ba na iya kawoki	<i>I can take you there. I cannot bring you back</i>
Ba shi yiuwa ba (from "yi," do)	<i>He cannot</i>
Babu abinda zashi iya rabasu daga wanan abuta	<i>Nothing could break their friendship</i>
Ba na iya ba en shiga kwogin wuta	<i>I cannot enter the stream of fire</i>

PASSIVE VOICE

A general survey of the languages of West Africa reveals the fact that all of them are without a passive voice. The 3rd personal pronoun plural is commonly, if not invariably, used with the verb in the active voice, as "They beat him," for "He was beaten."

The Hausa language seems to have acquired somehow

the notion that a passive was necessary, and to produce it merely made use of the natural method, as stated above, but with the aid of an obsolete form of "they"—namely, "a."

This is as it appears from the present-day point of view. What actually took place, probably, is that a foreign influx of population which possessed a passive voice in their own language, and also the word "su" for "they," brought in these new elements with as little disruption to the existing language as possible. "Su" attached itself to the active voice, and the obsolescent "a" maintained its existence only in an artificial usage.

Regarding "a" as "su" simply, the translation of the various passive forms is seen to run harmoniously with the active voice:—

Present I

Anasona=suna sona	<i>they love me</i>
Ba asoni ba=ba su so ni ba	<i>they do not love me</i>
Anasonka=suna sonka	<i>they love you</i>
Anakamnarka=suna kamna-r- ka	<i>they love you</i>

Present II

Akesoka=su ke so ka, or	
Aksonka=su ke sonka	<i>they love you</i>
Akekamnaka=su ke kamna ka, or Akekamnarka=su ke kamnarka	<i>they love you</i>
Shi akeso=shi, su ke so	<i>they love him</i>
Shi akaso=shi, suka so	<i>they love him</i>

Past I

Ansomu=sun so mu	<i>they loved us</i>
Ba ansomu ba=ba sun so mu ba	<i>they did not love us</i>

Past II

Akasoku=suka so ku	<i>they have loved you</i>
Ankasoku=sunka so ku	<i>they have loved you</i>
Ba asoku ba=ba su so ku ba	<i>they did not love you</i>

Future

Aasosu=sua so su	<i>they will love them</i>
Zaasonsus=zasu son su	
Ba zaasonsus ba=ba zasu son su ba	<i>they will not love them</i>

It will be noticed in the last example that it is impossible in English to keep to the passive construction throughout. The active must be resorted to.

Passive with Intransitive Verbs

The passive form can also be used in Hausa with intransitive verbs. The origin of the passive form as stated above is thus fully emphasised—

Anazua da su	<i>They are being brought</i>
=Suna zua da su	<i>They are coming with them</i>
Anje Kano	<i>They went to Kano</i>

Special Uses of Passive Form

The passive is often used in an imperative sense—

En kawo rua ? akawo	<i>Shall I bring water ? Bring it or let it be brought</i>
Asa su tafi chan, adauko kayamu, azo da su wurinmu	<i>Let some one go there and take our loads and bring them here</i>

A real noun may be used with a passive prefix in those tenses where the verb acquires a substantival idea—

Ban debo wani ba don anarua	<i>I did not take any out on account of the rain</i>
Zamanin nan anayungwa	<i>In those times there was hunger</i>
Anshekara biu bai rua ba	<i>For two years there was no rain</i>
Bayan anshekara dunia tai dadi	<i>After a year there was peace</i>

Also—

Ana-nan	<i>Thereupon</i>
Ana-haka-nan	„

In the passive as well as in the active voice the verb root is occasionally reduplicated in the plural. This gives a distributive force—

Ankasosu	<i>They have been loved (all of them together)</i>
Ankasososu	<i>They have been loved (i.e., each one with special attention)</i>

Sundry Examples of Use of Passive

Anaikoni wurinka
Saanda akakawoni
Akahaifeni a birni-n-Katsina
gida-n-Musa
Anakira-n-salla
Kai a-ke-kira

¹ Anarua

¹ AA, yanzu andauka rua

¹ Da damana anarua deri da
rana

¹ Sai ankwana biu

¹ Yanzu afara sabo

Akanrena aiki-n-gwoni? su kan
yi mana

Ba asan garinda zaasuba

Ni za-a-aikeni ga Bornu?

Ina ji-n-motsi chan, mi anayi
(or akeyi)?

Kurdi-n-dokina, sai da nono-
n-mache anasayensa

Ina so en tambaye shi ko
ambashi abinchi? ya ehe
ambashi kurdi, amma ba
abashi abinchi ba tukuna

Daga rana nan anasukuan doki
da anabuga bindiga

Kada su ji tsoro, ba zaa koresu
ba

Wani lokachi zaayenka sa chikiu
kasua kuma?

Äbersu su tafi? Idan sariki ya
ehe äbersu, äbersu

Amma ku zaayi maku baptisma

I was sent to you

At the time when I was brought

*I was born in the city of Katsina
in Musa's house*

It is the call to prayer

You are called

It is raining

*No, now the rain has stopped, lit.,
been taken away*

*In the wet season it rains day and
night*

Goodbye. Lit., Until slept twice

We will now begin again

Is the work of an expert despised?

They do indeed (despise it)

*The town they were going to pour
down on was not known*

Shall I be sent to Bornu?

*I hear a noise over there. What is
being done?*

*As to the price of my horse, it can
only be bought with a woman's
breast*

*I want to ask him if they have given
him food? He says he has been
given money but not food yet*

*On that day there were horse races
and shooting*

*Let them not fear; they will not be
driven away*

*At what time will they kill a cow
again in the market?*

*Will they be allowed to go? If the
chief says let them go they will be
let go*

But you yourselves will be baptized

The use of "ke" for "na" might possibly be called a hybrid, being a transfer into the passive form of the

¹ In these sentences the purely passive idea is more prominent, and the substitution of "su" would be difficult.

present tense form “ke” just as if it were “na.” To complete the analogy “n” is inserted—

Ina fada maka kamada akeyin- tuo	<i>I will tell you how “two” is made</i>
A-ke-samunsu	<i>They were caught</i>

If the verb has the termination “da,” the “n” is of course omitted—

Har ya zo wurinda a-ke-saida bayi	<i>Until he come to the place where they sold slaves</i>
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THE INFINITIVE

The fact that the infinitive is a noun is not lost sight of in Hausa. In rendering such sentences as—

1. To sleep is pleasant
2. I wish to go

the infinitive may be employed, though in the second example a circumlocution may be adopted.

The above may be translated as follows—

1. Berichi ya yi dadi
Berichi da dadi ya ke
Berichi yana da dadi
2. Ina so-n-tafia
Ina so en tafi

The following sentences furnish examples of pure nouns, or verbs used as nouns, in the same position—

Su tafi halbi	<i>They go to shoot</i>
Su tafi gida	<i>They go home</i>
Muka tafi farauta	<i>We went hunting</i>
Sun tafi chi-n-tuo-n-su	<i>They have gone to eat their food</i>

Sometimes the preposition “ga,” *to*, is added—

Kai, ba ka girima ba ga aiki (or ga yi-n-aiki)	<i>You are too small for work</i>
Mu tafi ga sha-n-hiska	<i>We go to take the air</i>

Examples of Infinitive in Nominative Case

Gudu, gado - n - matsorachi ne; tsayawa, na maikarifi - n - zuchia	<i>To run is the inheritance of a coward; to stand (lit., standing) that of a brave man</i>
Gani, em ba chi ba, karre (shi) kan kwana da yungwa (prov.)	<i>To see if not to eat means the dog will sleep hungry</i>
Gani-n-sa da keao	<i>It is beautiful to see (lit., The seeing it is beautiful)</i>
Na samu wani abu da kamsi, chinsa babu dadi	<i>I found something sweet smelling but not good to eat</i>

PLURAL

Chiye - chiye ya fi chanyewa (prov.)	<i>To eat a little at a time is better than to devour</i>
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Infinitive as Direct Object

Zaki ya ji kukanta	<i>The lion heard her cries</i>
Halbi a wutsia ya fi kuskure (prov.)	<i>It is better to hit the tail than to miss</i>
Ina so-n-tafia	<i>I want to go</i>

Infinitive as Indirect Object without Preposition

Mun tafi chi-n-abinchi	<i>We went to eat food</i>
Ya tafi nema-n-doki	<i>He has gone to search for the horse</i>
Na zo tambaya-r-ka ne	<i>I come to ask you</i>

Infinitive as Indirect Object with Preposition

Na aike shi gari-n-kawo-n-doki	<i>I sent him to bring the horse</i>
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In Future Tense II. it is, of course, the infinitive that is used after "zani," etc.—

Na rassa abinda zan yi	<i>I do not know what to do. Lit., I am without the thing I shall do</i>
Ya yi terko da zaya kama kurege	<i>He made a trap and he will catch a weasel</i>

In such a sentence as "He heard us come," the Hausa construction is "He heard our coming," keeping "come" strictly as a noun—

Ya ji mosi-mu but—	<i>He heard us move</i>
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Na same shi zamne	<i>I found him sitting down</i>
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The following are examples of the use of the subjunctive mood instead of the infinitive either with or without a conjunction :—

WITHOUT

Ina so shi (or ya) tafi	<i>I want him to go</i>
Ya soki sarikin da mashi-u-nan	<i>He pierced the king with that spear</i>
da ubangidansa ya ba shi riko	<i>which his master gave him to hold</i>
Ka yi nufi ka tafi ?	<i>Did you intend to go ?</i>
Na aike shi shi kawo doki	<i>I sent him to bring the horse</i>
Fadi en ji	<i>Let me hear (lit., Speak so that I hear)</i>

WITH

Na aike shi don shi kawo doki	<i>I sent him to bring the horse</i>
(For “don,” “domin.” or “garin” may be substituted)	

Instead of a subordinate sentence two co-ordinate sentences may be employed—

Sun tafo gidansu suna rabawa	<i>They came home to divide it</i>
Ba naku ne da zaku san zamanu	<i>It is not for you to know the times</i>
Ta shigo gari tana nema-n-miji	<i>She entered the town looking for a</i>
ta yi amre	<i>husband to marry him</i>

Use of the Future Tense

Na aike (mutum) wanda zashi	<i>I sent some one to bring the horse</i>
(or zaya) kawo doki	
Na koiya masa yada (or kanda	<i>I taught him how to clean the gun</i>
or wada) zashi (or zaya) wanke	
bindiga	
Ni, ba ruana ba ne, su ne zasu	<i>It is not my business. They are</i>
yishi	<i>the people to do it</i>

Use of Prefix “mai”

Kana da mutum maitaya maka ?	<i>Have you any one to help you ?</i>
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Note also following—

Mun ji tausayi en rabua da shi	<i>We were sorry to leave him</i>
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PRESENT PARTICIPLE

There are two forms of present participle, both substantial. One can be used adjectivally in apposition to another noun, but the other is never anything but a noun. In reality neither is a true participle, but they are the equivalent renderings of two uses of the verb in English with the termination “-ing.”

No. 1

Adjectival forms are produced by the use of “mai” and “ma” prefixed. The resulting adjectives take gender and plural variations as follows :—

SOKOTO

MASC. AND FEM.	PLURAL	ENGLISH
Maibude	masubude	<i>opening</i>
Maifalka	masufalka	<i>waking</i>
Maififika	masufifika	<i>flying</i>
Maifura	masufura	<i>blowing, kindling</i>
Maifuta	masufuta	<i>resting</i>
Mairubutu	masurubutu	<i>writing</i>
Mairufe	masurufe	<i>shutting</i>
Maijifa	masujifa	<i>throwing</i>
Maiso	masuso	<i>loving</i>
Maiyaswa	masuyaswa	<i>throwing away</i>
Maizua	masuzua	<i>coming</i>

KANO

MASC.	FEM.	PLURAL	ENGLISH
Mabudi	mabudia	mabuda	<i>opening</i>
Mafalki	mafalkia	mafalka	<i>waking</i>
Mafifiki	mafifikia	mafifika	<i>flying</i>
Mafuri	mafuria	mafura	<i>blowing, kindling</i>
Mafuti	mafutia	mafuta	<i>resting</i>
Marubuchi	marubuchia	marubuta	<i>writing</i>
Marufi	marufia	marufa	<i>shutting</i>
Majefi	majefia	majefa	<i>throwing</i>
Masoyi	masoyia	masoya	<i>loving</i>
Mayashi	mayashia	mayasa	<i>throwing away</i>
Mazayi	mazayia	mazaya	<i>coming</i>

NOTE — Most of the foregoing are from *Mischlich*

Various Examples of Syntax

Mutum mairufe kofa	<i>A man who shuts the door, i.e., Door-opener</i>
Malami mairubutu yana zamne chan	<i>A mallam is sitting yonder writing</i>
Muka nema mutane ma-isu tafi Balma	<i>We looked for one who would (lit., capable of) go to Balma</i>

No. 2

*Noun Form*¹

The other form of the present participle is as used in English in the sentences, "I am coming," "He is killing," etc. It is formed by adding "wa" to the verb stem. This produces a noun form, and not every verb is capable of taking it. Being a noun form, the pronoun that precedes it is the one ending in "-na," which suffix is dropped in the negative. In the 3rd person the form of pronoun "shina" is preferred to "yana"—

Zo	zuwa	<i>coming</i>
Iya	iyawa	<i>being able</i>
Sayas (of saye)	sayaswa	<i>selling</i>

Shina fitowa	<i>He is coming out</i> (actually now)	Ba shi fitowa	<i>He is not coming</i> out (actually now)
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These have, besides, supplementary meanings.

(1) *Futurity*

Ina zuwa or ni ke zua	<i>I am coming or I will come</i>
Ina tafiata	<i>I am going my journey.</i> (This is the possessive pronoun at end of the noun)
Suka che ba mu bayesua	<i>They said we will not give (it)</i>

(2) *Possibility or Ability*

Shina yiuwa ? ba shi yiuwa	<i>Can it be done ? It cannot be done</i>
Gulabe suna ketaruwa ?	<i>Can the rivers be crossed ?</i>

¹ See derived nouns, class 8.

Ba ta amrua or aurua	<i>She is not marriageable</i>
Ba na damua	<i>I am not to be annoyed or astonished</i>
Abi-n-nan ya fasu ba shi gertuwa	<i>This thing is broken, it is not repairable</i>
Iri-n-nan ba shi geruwa	<i>This kind cannot be improved</i>
Yana yenkan rua da lauje shina damrewa shina ajiyewa sai rua ya yi sarari	<i>He cut the water with a sickle he tied it up and set it aside until the water made an open space</i>

If the present participle is not used a series of co-ordinate sentences may be found—

Suka kama hainya, suna waka, suna yebo-n-Allah	<i>They took the road singing (and) praising God</i>
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PAST PARTICIPLE

The past participle is a pure adjective formed from the verb stem by a reduplication of the last syllable for the most part—

MASC.	FEM.	PLURAL	FROM	ENGLISH
Arare	araria	araru	ara	lent
Biye	biyia	biyu	bi	followed
Budade	budadia	budadu	bude	opened
Chechache	chechachia	chechachu	cheche	saved
Chikake	chikakia	chikaku	chika	filled
Dafafe	dafafia	dafafu	dafa	cook
Falkake	falkakia	falkaku	falka	woken
Fifikake	fifikakia	fifikaku	fifika	flown
Furare	furaria	furaru	fura	blow a fire
Futate	futatia	futatu	futa	rested
Haifafe	haifafia	haifafu	haife	begotten
Jefafe	jefafia	jefafu	jefa	thrown
Karikache	karikachia	karikatu	karikata	bent
Kiraye	kirayia	kirayu	kira	called
Koshashe	koshashia	koshashu	koshi	satisfied
Karbabe	karbabia	karbabu	karba	received
Konane	konania	konanu	kone	burnt
Matache	matachia	matatu	mutu	dead
Ninane	ninania	ninanu	nina	ripened
Ramtache	ramtachia	ramtatu	ramche (ramtye)	borrowed
Rubutache	rubutachia	rubutatu	rubutu	written
Rufafe	rufafia	rufafu	rufe	shut
Sanane	sanania	sananu	sani	known

Satache	satachia	satatu	sata	<i>stolen</i>
Shaidade	shaidadia	shaidadu	shaida	<i>proven</i>
Shiriaye	shiriayia	shiriyau	shiria	<i>prepared</i>
Soyaye	soyayia	soyayu	so	<i>beloved</i>
Tafasashe	tafasashia	tafasasu	tafasa	<i>boiled</i>
Tarare	tararia	tararu	tara	<i>assembled</i>
Toyaye	toyayia	toyayu	toya	<i>baked</i>
Tsarare	tsararia	tsararu	tsara	<i>guarded</i>
Wankake	wankakia	wankaku	wanke	<i>washed</i>
Yasashe	yasashia	yasasu	yas	<i>thrown away</i>
Yirdade	yirdadia	yirdadu	yirda	<i>believed</i>
Zayaye	zayayia	zayayu	zo	<i>come</i>

Examples of Syntax

A Kano akoi takardu rubutatu dayawa	<i>At Kano are many written books</i>
A Kano akoi rubutatu-n-ta-kardu dayawa	„
Kada ka tafi wuri-n-sariki, sai ka ga kofa budadia or Kada ka tafi wuri-n-sariki sai ka ga budadia-l-kofa	<i>Do not go to the chief until you see his door open</i>
Doiya nan dainye che, wadanga kua dafafu ne	<i>This yam is fresh those however are cooked</i>
Lemu da ka kawo mani ba nunanu ba ne	<i>The limes you brought me are not ripe</i>
Yara nan lalatatu ne, da suna samari akakialisu, shi ne ya sa	<i>These boys are corrupted, when they were young they were neglected; that is what caused it</i>
Ya damra fitila juyaya a bisa adaka	<i>He has tied the lamp on the box upside down</i>
Zakara ya zamna adaki matache	<i>The cock lay in the room dead</i>

VERBAL ADVERBS

These are formed from the verb stem with the prefix “a,” which may perhaps be the preposition “on,” and the final vowel is changed to “e,” as—

Abude	from	budu	<i>open</i>	Ajefe	from	jefa	<i>thrown</i>
Adarime	„	damre	<i>tied</i>	Akafe	„	kafa	<i>fastened</i>
Afalke	„	falka	<i>waked</i>	Akwanche	„	kwanta	<i>laid down</i>
Afifike	„	fifika	<i>flown</i>	Akunche	„	kunche	<i>loosed</i>
Afure	„	fura	<i>kindled</i>	Amache	„	mutu	<i>dead</i>
Afuche	„	futa	<i>rested</i>	Amanche	„	manta	<i>forgotten</i>
Ahadie	„	hade	<i>swallowed</i>	Arataye	„	rataya	<i>hung</i>

Arubu- from rubutu	<i>written</i>	Asage from tsaga	<i>drawn</i>
tuche		Atsaye „ tsaya	(stand)
Arufe „ rufe	<i>shut</i>		<i>erect</i>
Ashike „	<i>melted</i>	Asanche „ sani	<i>known</i>
Ashirige „ shiriga	<i>laden,</i>	Ataushe „ tausa or	<i>pressed</i>
	<i>placed</i>	taushe	
	<i>on top</i>	Awanke „ wanka	<i>washed</i>
	<i>of each</i>	Azamne „ zamna	<i>seated</i>
	<i>other</i>	Ayashe „ yas	<i>thrown</i>
Asoye „ so	<i>loved</i>	Azaye „ zo	<i>come</i>

These forms are not all translatable into English in the same way—

Na ga kaza afike	<i>I saw the chicken flying away</i>
Na ga kofa abude	<i>I saw the door ajar</i>
Na ga mutum azaye	<i>I saw the man had come</i>
Na ishe shaifu Usman asoye ga	<i>I met the sheikh Usman the beloved</i>
Filani	<i>of the Fulas</i>
Ya tashi tsaye a chiki-n-tsaka-	<i>He got up and stood in the midst of</i>
r-ya-n-uwa	<i>the brethren</i>
(In this the prefix “a” is dropped.)	

Na ganeshi akewaye ga yara	<i>I saw him surrounded by many</i>
dayawa	<i>boys</i>
Sai ga mutum biu daura da su	<i>But two men were standing by them</i>
atsaye	
Suka iske kogi achike	<i>They found the river full</i>
Sun gan’shi azona kaman dā	<i>They saw him seated as before</i>
(“azona” euphonic for	
“azone”=“azamne”)	
Ga sauran zuma a-ajiye	<i>See the rest of the honey is put down</i>
Na bar mashi chan akafe a	<i>I left the spear there fast in his body</i>
jikinsa	

USE OF INVERTED PERSONAL PRONOUN

There are only three verbs in Hausa that are exceptions to the rule that the subject pronoun precedes the verb. They are all defective, and only appear in the forms given here—

1	Zani	<i>I will go.</i>	Used in the future tense
2 (m.)	zaka		
(f.)	zaki		
3 (m.)	zashi, zaya, zai		
(f.)	zata		
plu. 1	zamu		
2	zaku		
3	zasu		

“Za” is the reverse of “zo,” *come*, and so means “go.”

Yaka (m.), yaki (f.)	<i>come here</i>	} Imperative
Yaku	<i>come here (plu.)</i>	
Jeka (m.), jeki (f.)	<i>go</i>	} Imperative
Jeku	<i>go</i>	

“Je” is also used in the ordinary way preceded by the pronoun—

Zani Kano	<i>I go, or will go, to Kano</i>
Na biku har wurinda zaku	<i>I will follow you to the place you are going to</i>
Ke je ki	<i>Go thou! (f.)</i>
Ni ma za en je ni en rama abinda	<i>And I will go and revenge myself</i>
ubana ya yi mini	<i>on my father</i>
Ya tafi ya je sari oban	<i>He went and killed his father</i>

IMPERSONAL VERBS

There are two impersonal verbs in Hausa “akoi” (akwoi) and “wai” (wae).

Akwoi

“Akwoi” means *there is*. There is no change for tense, time being indicated by adverbs—

Tun a mafari akoi Allah	<i>God has been since the beginning or There is a God ever since the beginning</i>
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Sometimes the 3rd personal pronoun plural follows in answer to a question, as “Akwoi su” *There are*.

Akwoi su dayawa, ba arasasu	<i>There are plenty, they are not wanting</i>
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Wai (wae)

“Wai” = “ya che,” *he says*. It is always used when the speaker is not speaking on his own authority. It is not universally interchangeable with “ya che.”

Wai ku tafi	<i>He says you must go or you are to go</i>
Wani yaro ya zo wai shi Audu	<i>A certain boy has come, he says he is Audu</i>

NOTE.—Miller says this is a Zaria idiom.

Under the head of impersonal verbs may also be mentioned the use of the noun "saura," *remainder*.

Saura kadan muu gama aikinmu *In a short time we shall finish our
work*

Saura kwana uku *In three days or There is left three
days*

Yi

The verb "yi" is often used as an impersonal verb.

Ya yi kusa *It is near*

See in chapter on idioms under "yi"

CHAPTER VI

ADVERBS

ADVERBS may be divided as follows:—

1. Place.
2. Time.
3. Manner.
4. Affirmation and Negation.
5. Interrogation.

Most adverbs are either compound words made up wholly or partly from other parts of speech, or, in regard to adverbs of place in particular, some nouns are used without any change of form.

There are some words which are classed under adverbs of manner and time of which it is hard to decide whether they are not better classed as conjunctions, a doubt which is equally common to other West African languages.

Some West African languages, among which may be mentioned Yoruba, Efe, and Mende have long lists of intensitive adverbs. These words are very commonly attached to certain verbs alone, and cannot be used with other verbs. Hausa is quite deficient in this respect, but seeing that many of these intensitives have an approximation to the root of the verb to which they are attached when needed, it may be assumed that they are derived from that verb. If that be confirmed, a germ of the same idea lies in Hausa in the use of the neuter form ending in "u" following the principal verb (*see under division of verbs*).

1. ADVERBS OF PLACE

Simple

Nan, nana	<i>here, there.</i> (For etymology see under demonstrative pronoun)
Nanyanga	<i>here.</i> (Not in colloquial use)
Chan, chana	<i>there, yonder</i>
Tare	<i>together.</i> (Related to "tara," to collect)
Enda	<i>where</i> (relative) For "enna?" <i>where?</i> see under interrogative adverbs)

Compound

Daga nan	<i>hence, from here</i>
Daga chan	<i>thence, from there</i>
Da nisa, daga nisa	<i>far, from afar.</i> (Nisa is a noun)
Da kusa, daga kusa	<i>near</i>
Wuri-n-nan	<i>here, at this place</i>
Wuri duka	<i>everywhere</i>
Wuri-n-da	<i>where, the place which</i>
Ko-enna	<i>anywhere</i>
Dabara, daura	<i>near, alongside</i>

Nouns used as Adverbs

Gaba	<i>in front</i>	Waje	<i>outside, beside</i>
Baya	<i>behind</i>	Tsakani	<i>between</i>
Bisa	<i>above</i>	Chiki	<i>inside</i>
Kasa	<i>below</i>	Kusa	<i>near, nearly, almost</i>
Kalkas, kalikashi	<i>below</i>	Nisa	<i>far, distant</i>

Verbs used as Adverbs

Gangare	<i>across</i>	Ketarc	<i>across</i>
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Examples of Uses

Nan, chan, daga chan, wuri-n-nan, etc.

Shina nan	<i>He is here, or there—not far</i>
Shi ke nan	<i>It is so.</i> This phrase is used as a sort of mark of punctuation in conversation
Da na yi maka magana, shi ke nan, har ka yishi	<i>Since I have told you, so it is, you must do it</i>
Tana chan. Tana chana	<i>She is yonder</i>

Shina nana	<i>He is here</i>
Ba shi nan	<i>He is not here</i>
Zo nan	<i>Come here</i>
Aje bindiga nan	<i>Put the gun here</i>
Ba shi daga nan	<i>He is not here</i>
Tumaki duka suna nan ? Ba su	<i>Are all the sheep here ? They are</i>
duka nan ba	<i>not all here</i>
Mi zaki yi nana ?	<i>What will you (f.) do here ?</i>
Daga chan na ganiabi-n-mamaki	<i>There I saw a wonderful thing</i>

Note that the adverb precedes for emphasis

Daga nan muka tashi, muka issa	<i>From there we started (and)</i>
nana	<i>we reached here</i>
Daga wuri-n-nan	<i>There or from there or from that</i>
	<i>place</i>
Daga nan har chan	<i>From here to there</i>
Daga chan har nan	<i>From there to here</i>
Abokina shina (or yana) nan	<i>My friend is here</i>
Tun yausha kana nan zamne ?	<i>How long have you been sitting (or</i>
	<i>living) here ?</i>

NOTE.—If “wuri-n-nan” were used it would follow “zamne”

Suna nan zamne da shi	<i>They are sitting there with him</i>
Ina tamaha kwanaki shida daga	<i>I think it is six days from here to</i>
nan zua ga Bornu	<i>Bornu</i>

Tare

Mutane duka suna tafia tare	<i>All the people are travelling together</i>
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“Tare” is distinct from “tari” = very many

Enda, wurinda

Suka tambaye sa enda (or wur- inda) uwasa ta ke	<i>They asked him where his mother</i> <i>was</i>
Enda hali, muni keao ne; enda ba hali ba, keao muni ne (proverb)	<i>Where there is character unfavour- able appearance counts for nothing; where there is no character good looks are of no avail</i>
Ba enda ban tafi ba	<i>There is nowhere I have not been</i>
Tafi enda zaka	<i>Go to your destination</i>

Nisa, da nisa, etc.

Bature shina nisa tukun	<i>The European is still far off</i>
Bature ba shi nisa	<i>The European is not far</i>
Na gan' shi daga nisa	<i>I saw him afar off</i>
Ya tsaya daga nisa	<i>He stood afar off</i>

Kadan ku tafi nisa daga garemu, kada ku shida nisa daga uban- enku	<i>If you go far away from us, do not encamp far from your parents</i>
Mu tafi wuri da nisa	<i>Let us go to a far place</i>
Ban gan' su ba, suna da nisa	<i>I have not seen them, they are a long way off</i>
Rua nisa ya ke daganan	<i>The water is far from here</i>
Dengina sun tafi nisa duk' sun rabu da ni	<i>My countrymen have gone far away, they have all parted from me</i>
Ya yi nisa	<i>It is far</i>
Suna tafia sun yi nisa	<i>They went a long way</i>

Kusa, da kusa, etc.

Shi ne kusa gareni	<i>He is near me</i>
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NOTE.—“*Kusa gare*” really makes a preposition.

Ba ka gani ba ya kusa gareka	<i>You do not see he is near you</i>
Ya kusa chika da rua	<i>It is nearly full of water</i>
Shina kusa da shi	<i>He is near him. (Preposition here)</i>
Shina kusansa	<i>He is near him. (Noun here)</i>
Daga kusa	<i>From near</i>
Ga shi tsakanin kulkusa	<i>See him in the middle very close</i>
Kusa da juna	<i>Close to each other</i>
Ya kusa mutua	<i>He was nearly dead</i>
Rani ya kusa zakua	<i>The dry season is near</i>
Rana ta kusa fadowa	<i>The sun is nearly setting</i>
Aikinsa ya kusa karewa	<i>His work is nearly finished</i>
Ya kusa fadua	<i>He almost fell</i>

The last five examples show that the fact that “*kusa*” is always a noun is not lost sight of. The succeeding verb takes a noun form (in “*wa*”), and “*kusa*” and the verb are thus two nouns in apposition—

Ya yi kusa	<i>It is near (not he is near)</i>
Ku yi kusa	<i>Come near</i>

Koenna, wuri duka

Allah shina koenna. Allah shina wuri duka	<i>God is everywhere</i>
Koenna sun sha gia sun koshi	<i>Wherever they drink beer, they get drunk</i>
Koenna ka tafi Allah shi nana	<i>Wherever you go God is there</i>

Dabara, daura

Su jeru daidai ba na so su tsaya daura da juna	<i>Let them fall in properly. I do not want them to stand one (slightly) in front of another</i>
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Gaba, baya

Suna tafia gaba ina binsu daga baya	<i>They are walking in front, I am following them behind</i>
Ki wuche gaba, rua-n-Madina ba kusa ba	<i>Pass on, the water of Medina is not near</i>
Ba shi iya shi dauki kayansa nan gaba	<i>He cannot carry his load on</i>

Bisa, kasa, kalkas, etc.

Shi ne daga bisa, ni ne daga kalkas	<i>He is on top, I am underneath</i>
Ya shido daga bisa	<i>He came down from aloft</i>
Kadan ka kai shi bisa, ka kawo-shi kasa	<i>When you have carried it up, bring it down again</i>
Kai bisa!	<i>Carry it up</i>
Tainya shi! shi dauka kaya a bisa	<i>Help him to carry it up</i>
Mu fadi kasa	<i>We fell down</i>
Zamna kasa	<i>Sit down</i>
Ku aje kasa	<i>Put it down</i>
Safko kalkas daga itache	<i>Come down from the tree</i>

Waje

Ya fito waje	<i>He came outside</i>
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"Waje" might equally well be called a noun here in the objective case after "fito"

Sun fita waje sun yi yaki	<i>They went outside and fought a battle</i>
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Tsakani

Aje tsakani	<i>Put it between</i>
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Chiki

Muka samu yara suna worigi daga chiki	<i>We found some boys playing inside</i>
Sa chiki	<i>Put it inside</i>

Gangare. Used with hills

Gangare duchi	<i>Across the mountains</i>
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Ketare used with water as well as land

Ketare gulbi-n-nan	<i>Across this river</i>
Ketare chan	<i>That side</i>
Ketare duchi	<i>Over the rock</i>

2. ADVERBS OF TIME

Those marked * are also conjunctions. Those marked † are also prepositions.

Simple

*Kuma	<i>again, also</i>
*Kana (K), kan, kanda	<i>before that, until, then</i>
Kamin	”
*Dada (S)	”
†Har, hal	<i>until</i>
Hario	<i>again, yet</i>
Tun, tunda	<i>while, since, while as ye</i>
Tuni (K), tuntuni	<i>long ago, already</i>
Tukun, tukuna	<i>yet, not yet</i>
Tukunche	” (rare)
Nada	<i>before</i>
Abada, hal abada	<i>for ever</i>
Tutur, tutut, tutuk, tutu	<i>for ever</i>
Kulum	<i>always</i>
Dā	<i>of old</i>
Da	<i>when</i>
Karshe	<i>lastly</i>

Take (S) = koyanzu, and, nan da nan

Yao	<i>to-day</i>
Jia	<i>yesterday</i>
Shekaranjia	<i>day before yesterday</i>
Gobe	<i>to-morrow</i>
Jibi	<i>day after to-morrow</i>
Gata	<i>the third day ahead</i>
Chita	<i>fourth day ahead</i>
Bara	<i>last year</i>
Bana	<i>this year</i>
Badi	<i>next year</i>

These are,
strictly
speaking,
nouns

Compound

Ananan	<i>thereupon, after that.</i> From “a” the prep. = on, at, and “nan” here
Yanzu (ya-n-zu)	<i>now</i>
Ko-yanzu	<i>now immediately</i>
Saa-n-da, lotunda, lokachinda, wokachinda, kwanakinda	<i>when (relative)</i>
Nan da nan	<i>immediately</i>

Daganan	<i>thereupon</i>
(Yaushe ? When ? see	interrogative adverbs)
Koyaushe	<i>at any time, immediately, always</i>
Saa-nan, lotu-nan, lokachi-nan,	<i>now, these days</i>
zamani-nan, kwanaki-nan	
Saa duka, lokachi duka, lotu	<i>at any time</i>
duka	
Wani lotu	<i>another time</i>
Tundadewa (S)	<i>long since</i>
Dadewa	<i>long since</i>
Dadai	<i>ever. Usually with negative ;=</i>
	<i>never</i>
Da wuri, Dauri (S)	<i>of old, formerly</i>
Da fari (S)	<i>at first</i>
Chikin da-farko (K)	<i>at first</i>
Da safe	<i>early morning</i>
Da mareche	<i>at evening</i>
Da dere	<i>at night</i>
Zama-zama	<i>after a little time</i>
So dayawa	<i>often, many times</i>
†Baya ga	<i>after. (Prep. really)</i>
Baya-n-wannan	<i>after this</i>
†Agaba	<i>in front</i>
Gaba ma	<i>later on, in the future</i>
Nan gaba	<i>henceforth, in future</i>
Gaba daia (S)	<i>at once</i>
Baki daia (K)	<i>„</i>

Kuma, again, more, also

Derived from *koma*, to return

Zo kuma	<i>Come again</i>
Babu nisa kuma	<i>No farther</i>
Ba ni da kurdi dayawa kuma	<i>I have no more money at all</i>
A-kan-yi-su da kasa, a-kan-yi-	<i>They are made of earth, they are</i>
su da itache kuma	<i>made of wood also</i>
Wani lokachi za-a-yenka sa a	<i>When will they kill a bull again in</i>
kasua kuma	<i>the market</i>
Audu ya yi sata ; Mahma ya yi	<i>Audu has stolen ; Mahma has also</i>
sata kuma	<i>stolen. (This does not imply</i>
	<i>that Mahma has stolen again,</i>
	<i>i.e., a second time)</i>

Kana, kan, kanda. See also below under "before"

Kana ni kan tafi ni kan chi	<i>Then I used to go, I used to eat</i>
tuona	<i>my food</i>
Dafari na gani sariki, kana	<i>First I saw the chief, then the</i>
galadima, da karshe sariki-n-	<i>minister, lastly the head butcher</i>
pawa	

Hario ya kirani so-biu, kana na amsa	<i>Again he called me twice, then I answered</i>
Ina son Allah, kana abokina	<i>I love God before (then) my friend</i>
Kan su gama	<i>Before they have done</i>
Kanda ta rabika (poetic)	<i>Before it part you</i>
Kanda na je daga nan	<i>Before I go from here</i>

Dada = Kana

Suka fide nama dada suna bida- n-wuta	<i>They skinned the animal, then they (began) to look for fire</i>
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Kamin

Kamin rua shi taso	<i>Before the rain started</i>
Sai ka shiria kamin na zo	<i>You must get ready by the time I come</i>
Shiga daki kamin masugayya su zo	<i>Go into the room before the assem- blage comes</i>

Har

Har rana ta fadi	<i>Until the sun sets</i>
Har yao	<i>Until to-day</i>
Yana tafia har yanzu; ba ya gama ba	<i>He was travelling until now, he did not meet him</i>
Tsaya har ya tafi	<i>Wait till he has gone</i>
Ka jira ni har en zaka	<i>Wait till I come</i>
Ya tambaye ta har so uku	<i>He asked her three times</i>
Ya jira har ruaye su zuba kasa	<i>He waited until the rain came (lit., Waters pour on the earth)</i>
Na rike asiri-n-nan har ga yanzu (yao)	<i>I have kept this secret until now (to-day)</i>
Kada ka maide mani dana har na gamu da kai daga chiki-n- lakhira	<i>You need not return my son to me until I meet you in the other world</i>

Hario

Hario mutume-n-nan, ko ubanta, ya zaka ya maishieta	<i>Again the same man, or perhaps it was her father, came (and) made her return</i>
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See example under "kana"

Tun

Tun bara	<i>Since last year</i>
Tun da safe	<i>Since morning</i>
Tun jia bawa shi ke, amma yao da ne	<i>Only yesterday he was a slave, but to-day he is free</i>

Tun a mafari akoi Allah

God has been since the beginning
(lit., *Since in the beginning there is God*)

Ubanka yana da rai? Aa, ya mutu tun ina yaro

Is your father alive? No, he has been dead ever since I was a boy

Ku tuba tun ba ku mutu ba

Repent before you die

Tun dā

Since a long time back. This is distinct from "tunda," while, etc.

Tun dā akoi daki

From the first there has been a hut (here)

Tun dā babu sai Allah

From the beginning nothing but God

Compare "tun a mafari" above

Tunda=tun lokachinda

Tun da ni ke, kulum na fadi gaskia

Ever since I was born (lit., I was) I have always spoken the truth

Tunda ankahaifeni ban ga bature ba

Ever since I was born I have never seen a white man

Tunda, while

Tunda suna chika bindigansu dorina ta tafi nisa

Whilst they are loading their guns the hippopotamus went far away

Ina son chi tuona da safe tunda ba shi yi ba sainyi

I want to eat my food in the early morning before it gets cold

Tunda ba shi kare maganansa

Before he had finished talking

Tunda ya mutu birni ya zama wofi

Since he died the city has become desolate

Tuni, tuntuni, tundadewa.

The last is a stronger form

Ya tafi Kano tuni

He has already gone to Kano

Na rabu da gida tuni

I left home long ago

Na yi shi tuntuni

I did it very long ago

Karifi tara ne, antafi makaranta tuni

It is nine o'clock, everybody has gone to school long ago

Ka shimfida tufa tuni?

Have you spread the cloth yet?

Ka toya gurasa tuni?

Have you baked bread recently?

Ina jira-n-ka tundadewa

I have been waiting for you a long time

Ya mutu tundadewa

He died long since

Tukuna, as yet; not yet (in negative sentences)

Abinchi ya kare? Tukuna, ba ya nuna ba sarai

Is the food (lit., finished) ready? Not yet, it is not properly cooked

Ban chi komi ba tukuna

I have not eaten anything yet

Ba ya zo ba tukuna

He has not come yet

Anzo da mutane? Tukuna	<i>Have they brought the men? They</i>
anazua da su	<i>are just bringing them now</i>
Yina chan tukuna, ya ki zua	<i>He is over there just now, he refuses to come</i>
Ku zamna tukuna	<i>Sit down for the moment</i>
Ba doki rua tukuna, kana ka tafi kasua	<i>Give the horse water first, then go to the market</i>
Sai tukun shi damre maikarifi	<i>Except he bind the strong man first</i>
Ya zakua tukun	<i>He will come first</i>

Nada

Ba ya ji tsoro ba kama-n-nada	<i>He was not afraid as before</i>
Litafi nan duka daine (daia ne) kama-n-nada	<i>This book is all the same as before</i>
Ta waza wukanta kama-nada	<i>She sharpened her knife as before</i>

Abada, hal abada

Allah shi ne abada	<i>God is for ever, i.e., eternal</i>
Iblis shina chiki-n-wuta har abada	<i>Satan is in the fire for ever</i>

Tutur, etc.

Ku sani dunia ba ta zama tutut (poetic)	<i>You know the world will not last for ever</i>
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Kulum

Kulum suna kashe mutane kulum kulum	<i>They never ceased killing men</i>
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Dā, of old

Kano dā gari karami ne	<i>Kano was formerly a little town</i>
Dā ni talaka ne, yanzu na samu dukia da dama	<i>Formerly I was poor, now I am better off</i>
Mutane-n-dā suka zamna nan, ba aiki ba, ba komi sai abinchi tari	<i>Men of old lived here, without work, without anything but plenty of food (lit., food-abundance)</i>

NOTE.—“*The men who*” would be “*mutanenda*=*mutane dā*”

Tasunia kwanaki-n-mutane dā	<i>A story of the days of men (of) old</i>
Mu tuna dā	<i>Let us recall former times</i>

Da, when (relative)

Da ta gane ni ta tambayeni: enna ubanka?	<i>When she saw me she asked me: Where is your father?</i>
Da suna yi-n-magana Bornu ban sani ba abinda su ke chewa	<i>As they were speaking the Bornu language I did not know what they were saying</i>

Da suka dauka abu duka chiki- n-gari sun sa wuta	<i>When they had taken everything out of the town they set fire to it</i>
Da safia ya yi muka tashi	<i>When it was daylight we started</i>
Da mareche ya yi	<i>When it was evening</i>
Da gari ya waye	<i>When the dawn had come</i>

Saanda, (Saa'da) lokachinda, lotunda, wokachinda
= when (relative)

Saanda na samu dama	<i>When I am better</i>
Lotunda na tashi ba na ji lafia ba	<i>When I started I did not feel well</i>
Kun zo da safinga? I, muka zo, amma kwanakinda muka zo kana karatu	<i>Did you come this morning? Yes, we came, but when we came you were reading</i>

*Saa-nan, lotu-nan, lokachi-nan, zamani-nan, kwanaki-nan (or saa-
n-nan, etc.)* = Then, at that time

Lotu nan ina tamaha shekarata sha daia	<i>I think I was eleven years of age then</i>
Saa nan Musa ya tafo	<i>Then Musa came</i>

Also—

Daga rana nan anasukua-n-doki da anabuga bindiga	<i>On that day there were horse races and shooting</i>
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Wani lotu, etc.

Wani lotu shi kan kawo labari nagari, da wani lotu mugu	<i>Sometimes he brings good news, sometimes bad</i>
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Karshe

(See example under "Kana")

Yao, gobe, jia, etc. Usually at beginning of sentences

Yao ba mu tafi ba makaranta	<i>To-day we did not go to school</i>
Jia na ji labari da ni ke so	<i>To-day I heard the news I liked</i>

Ananan

Ananan da safe	<i>After that, in the morning . . .</i>
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Yanzu, Koyanzu

Yanzu-yanzu	<i>Now at once</i>
Hal ya zua yanzu	<i>Up till now</i>
Ya che Bature shi tafo yanzu	<i>He said, Let the white man come at once</i>
Koyanzu na yi koda na gaji	<i>I will do (it) at once though I am tired</i>
Koyanzu na tafi Lokoja	<i>Just now I go to Lokoja</i>

Koyaushe

Ina tunawa koyaushe	<i>I am always remembering it</i>
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Dadai

See other ways of expressing "never" under "never."

Mutume kama-n-wannan dadai	<i>I have never seen a man like this</i>
ban gani ba	
Bako gari ba ka zo dadai ba	<i>A strange city to which you have never before come</i>
Dadai ban gani ba anadafa	<i>I never saw dates cooked before</i>
dabino	
Ban yi sata dadai	<i>I have never stolen</i>

Nan da nan. (Usually in narration)

Ka yi shi nan da nan	<i>Do it at once</i>
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Daganan

Daganan sariki yache	<i>After that, or thereupon, the king said</i>
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Dawuri, dauri

Na ji magana nan dawuri	<i>I have heard that before</i>
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Dafari

(*See example under "kana"*)

Da safe, da mareche, etc., points of time. "Da" is the preposition "with"

Muka tashi da dere	<i>We started at night</i>
Ina tamaha sun aike wadansu	<i>I think they sent some persons away</i>
daga ehiki-n-dere nan	<i>during the night</i>
Gobe da safe mu tashi	<i>To-morrow we start</i>

Zama-zama or *sama-sama*

Ban ji ba sai sama-sama *I only heard a little*

Baya ga (a preposition in reality)

Daga baya ga wannan	<i>After this</i>
Baya ga beri-n-gidansa	<i>After leaving home</i>
Baya ga mutua-r-kanuata na ji	<i>After the death of my younger sister</i>
labari-n-yaki	<i>I heard rumours of war</i>

A gaba

Allah ya sa kwanakinsa agaba *God prolonged his life*

Gaba ma

Gaba-ma shi zama da	<i>Later he will be free</i>
Gaba-ma ina da kurd!	<i>In the future I shall have money</i>

Nan gaba

Nan gaba ba kana kara *Henceforth do not do it again*

Gaba-daia, baki-daia, gabadai

Masukaya su zo gaba daia, ba daia daia ba	<i>The carriers must all come together, not one by one</i>
Kana gani dari suna tafia gabadaia	<i>You might see hundreds walking about at one time</i>
Domi ba ka zo wurina gabadaia ba ?	<i>Why did you not come to me at once?</i>
Ku beri ataru atafi gaba daia	<i>Let them assemble and go all together</i>
Baki daia mu tashi	<i>We will start all at once</i>

Time

Idiomatic expressions and circumlocution.

Some adverbs of time in English may in Hausa be expressed idiomatically, or a circumlocution may be adopted. There may also, however, be a corresponding

adverb in Hausa, and the two modes of expression may be used indifferently.

Never

Besides using "dadai" the verb "taba" *to touch*, may be used.

Ban taba gani mutume-n-nan	<i>I have never seen this man until</i>
ba sai yao	<i>to-day</i>
Ka taba zua Kano?	<i>Have you ever been to Kano?</i>

Before

"Before" besides being expressed by "kana," "tunda," etc., may be translated by means of the negative, an idiom which is the standard one even as far as in the far distant Mende language—

Shekara-n-birni-n-Daura	<i>The age of the city of Daura was</i>
alfina da dari Filani ba su tafo ba	<i>2100 before the Fulani came</i>

"Tun" may also be used with a negative—

Ya rabu da gida tun abokina	<i>He left home before his friend came</i>
ba ya zo ba	

Also by special verbs—

Na rigaya shi zua nan	<i>I reached here before him (lit., I anticipated him)</i>
Na fara zua nan ya bini a baya	<i>I reached here first (lit., I began to come here he followed me behind)</i>

Since. Expressed with "not," etc., when "tunda" not used

Ya yi shekara biu ban gan'ka ba	<i>I have not seen you for two years</i>
Sai kaka: ba ya fi wata biu ba	<i>Not till autumn: it is not more</i>
anshipkata	<i>than two months since it was sown</i>
Ya yi shekaru dayawa da zuansa	<i>It is several years since last he came</i>
Bakoi uku ke nan da uwana ya	<i>It is three weeks since my brother</i>
yenke yatsansa	<i>cut his finger</i>

(See example under Sundry Expressions of Time below)

For, duration of time

Kwana uku ke nan da na ke yi	<i>For three days I have had dysentery</i>
atuni	
Na shekara fudu ina chikin karatu	<i>For four years I was learning to</i>
	<i>read</i>

Wa zaya yerda wani ya chi sarota tasa, shi ko yana da rai

See under preposition "chiki-n"

Dufu ya yi kusa *It will soon be dark.* (Lit., *Darkness makes near*)

Dare-n-jia ansache kaya guda	<i>On the previous night a load was stolen</i>
Yao kwana uku ban chi komi ba	<i>It is now three days since I have eaten anything</i>
Daga chiki-n-shekara nan	<i>In that year</i>
Sun yi masa aiki kwana shida ko uku	<i>They worked for him six or three days</i>
Kadan sun kwana dere uku ko fudu	<i>When they had stayed three or four nights</i>
Muka zamna daganan kwanaki dayawa	<i>We remained there many days</i>
Gobensa (=gobe-n-sa)	<i>On the next day</i>
Yao shekara-n-mu goma sha biar da ni da buta nan	<i>I have had that jar for exactly fifteen years</i>

Those marked * are also used as conjunctions.

Bale (S), bale-fa (S), barshema (K), balantana (Zanf.), balanta, barshe (K)	<i>much more, much less</i>
Daidai	<i>properly, equally, together, uniformly</i>
Daia-ne	<i>ready, completely</i>
Dakir, daket	<i>with difficulty</i>
Dole (S)=tilas (K)	<i>with force</i>
Fache	<i>much less, however (? fa and verb "to be" (f.))</i>
Gaya (K)=kwarai	<i>exactly</i>
Girshi	<i>suddenly</i>
Haka, hakanan	<i>so</i>
Halama	<i>perhaps</i>

Kadai	<i>alone</i>
Kadan	<i>a little</i> (also an adjective)
Kama (noun), kamada, kamanda	<i>how, like as</i>
*Ko	<i>even. See under conjunctions</i>
Kokaka	<i>anyhow</i>
Kwarai (S)	<i>exactly, properly</i>
Lale	<i>in any case, of necessity, of a surety</i>
Mana	<i>then, do! A command of urgency</i>
Maza	<i>quickly</i>
*Sai	<i>alone, except, etc. Also preposition and conjunction</i>
*Saidai	<i>except</i>
Sanu	<i>softly</i>
Sarai	<i>properly</i>
Tari	<i>many. (A noun=abundance)</i>
Tilas (K)	<i>with force</i>
Wada (S), yada (K), awa (Zanf)	<i>how, the manner in which</i>
Wajib	<i>of necessity</i>
Watakila	<i>perhaps</i>

Bale, etc.

Na yi murna doki daia balefa	<i>I rejoiced for one horse much more</i>
biu	<i>over two</i>
Ba ya tafi Masar ba bale Makka	<i>He did not go to Egypt much less</i>
	<i>to Mecca</i>
Bale fa mu dada	<i>It is much better for us to wait</i>

Daidai

This is possibly not the same word as "daidai" a contraction of "daia daia"—

Maida tana motsi, ba ta tsaya	<i>The table moves it does not stand</i>
daidai ba	<i>evenly</i>
Suna gina dakuna biu daidai	<i>They build two houses alike</i>
Ban ji daidai ba	<i>I did not hear correctly</i>

Daia ne (=it is one, unity)

Sun yi aikinsu daia ne	<i>They did their work completely</i>
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Dakir, dakel

Dakir na samu hainya	<i>I found the road with difficulty</i>
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Gaya (K) = kwarai

Ya gudu gaya

He ran well

Girshi

Girshi na gani kura
Girshi ya mutu

Suddenly I saw the hyæna
Suddenly he died

Haka

Gara haka or Guma haka
Haka shi ke

Better so
It is so. (In reply to a question
or as a sort of punctuation in a
speech)

Ko ba haka ba ?

Or is it not so ? (Used at end of
question)

Ya che haka
Ina fada maka haka shi ke
Wani iri-n-sanda ke nan da
nauyi haka ?
Haka da girima

He said so (or thus)
I tell you ; it is so
What kind of stick is this, it is so
heavy
So big

Hakanan

Hakanan shi ke
Nan da nan ya mutu, ashe ! ii,
hakanan ne

It is so (in reply to a question)
He died immediately ; ah, yes, that
is so

Halama

Mu nemi halama muu samu

Let us look, perhaps we shall find it

Kamada, kamanda (Kama-n)

Ina fada maka kamada akeyishi
Obangiji ya bashi ya komo
kamanda shi ke da

I will tell you how it was done
The Lord granted to him that he
should become as he was before

The noun "kama," from which "kamanda" is made up (kama-n-da), is used with an adverbial sense with the copulative "n"—

Yare ya yi kama-n-uwansa
Da rana ta fara tashi ina ganinta
kama-n tana fita daga chikin
gulbi
Kama-n ya shiga gari
Kama-n ba su san'ka ba

The boy is like his mother
When the sun began to rise I saw
it as though it was coming out of
the sea
As he enters the town
As if they did not know you

Ko (see conjunctions also)

Ban gani ko daia ba

I have not seen even one

Sai anjima

Sai anjima kadan

Sai lafia

Salbarka = ? sai albarka

Sai gaisua

Sai ambideka

Sai ankwana biu

Sai kada daia na gani

Sai ka dawo

Babu bawa ko daia daga chiki-
n-gida sai ni

Sai ubana ya che mani

Kafa-ta duka sai jini

Sai mutume daia akesashi ya
hawa bisa itache

Ya che masa sai ya aika wuri-
n-sariki-n-Sokoto ya tambay'-
shi

Ya che mani babu komi sai
lafia

Shi ne, shi ke shaka azaba-n-
lakhira; sai ya gamu da wuta
ya kan che kaitaro (poetry)

En ba ka da kurdi ba ka da
komi, sai kare

Abinda ki keso sai en baki

*Good-bye for the present. (Lit.,
till you have waited)*

Wait a little. In a little while

Quite well. A reply salutation

Nothing but thanks. No thank you

*Nothing but thanks. Lit., only a
salutation*

(Wait) till you are sent for

Good-bye for an indefinite time

Lit., Until you have slept twice

I saw only one crocodile

Until you return

*There was not a single slave in the
house except me*

But my father said to me

My feet were nothing but blood

*Only one man was made to climb
the tree*

*He said to him he must send and
ask the king of Sokoto first*

*He said nothing to me except that
all was well*

He it is he doubts the pains of hell.

*Wait till he meets the fire and he
will say, Alas!*

*If you have no money you have
nothing, you are only a dog*

*Anything you (f.) like I will give it
you*

Saidai

Mun kira ka saidai ba ka jimu ba *We called but you did not hear*

Sanu. See also under salutations

Ya tafi sanu (sanu sanu) *He went slowly (very slowly)*

Sarai

Ya yi magana sarai *He speaks correctly*

Tilas (a noun by origin)

Kama shi tilas

Amma ka sha rua nan da tilas

Ya ki zakua, don wannan ya sa
shi tilas

Seize him by force

*But you drink this water from
necessity*

*He refused to come so he forced
him to*

The use as adverbs of simple adjectives or others of different formation from the foregoing is not unknown—

Ya fita nagari	<i>He has turned out well</i>
Enda ya shiga duka ka bishi	<i>Wherever he enters you follow him</i>
Enda zaka duka a dunia	<i>Wherever you go in the world</i>

There is also the use of the intransitive verb form in “u,” usually in the 3rd person. It accompanies its parent verb, and is probably an indication of the origin of those intensives in other languages, so many of which have the same root as the verb they accompany—

Adamreshi shi damru *Tie it tight*

Other examples are given under the verb.

There are some adverbs in English, such as “very,” “too much,” etc., which are rendered in Hausa in a variety of ways:—

Very

By Reduplication

Farifari, *very white* Maza maza, *very quickly*

Kadan kadan, *very little*

With colours the second part may be modified.

Fari-fet, fet-fet (S)	<i>very white</i>
Fari fer, fer-fer (K)	<i>”</i>
Lafia lau or lau-lau	<i>very well</i>
Ja-wur, wur-wur	<i>very red</i>
Baki kirin, kirin-kirin	<i>very black</i>
Uwata tana da rai amma ta tsofa da gaske	<i>My mother is alive but she is very old</i>

See also examples under “kwarai.”

Too, too much

Na faye chi	<i>I ate too much</i>
Na chi na faifaye	<i>”</i>

Quickly

Kada ka dedi ka yi hanzeri	<i>Do not delay, make haste</i>
En ka komo da samli em baka lada	<i>If you come back quickly I will give you a reward</i>

Like as. (See "kama")

By Reduplication

Kare kare	<i>Like a dog</i>
Bawa-bawa	<i>Like a slave</i>
Sarki sarki	<i>Like a king</i>
Ya bada keauta sarki-sarki	<i>He presented the gift like a king</i>

4. ADVERBS

Of Affirmation and Negation

I, ii	<i>yes</i>
E, eye (K)	<i>yes</i>
Owo (Zanf)	<i>yes</i>
Naam	<i>yes.</i> Only used in answer to a roll call or summons. Means "I am here"
Ai	<i>really</i>
Ashe	<i>truly</i>
Labadda	<i>certainly, no doubt</i>
Hakika	<i>truly</i>
Gaskia ne	<i>It is true</i>
To	<i>all right</i>
Aa	<i>no.</i> Instead of a single word reply simple sentences are often preferred.
La, la la	<i>No</i> (Arabic). Used as an exclamatory "No" rather than negating another person's statement.
Ba . . . ba	<i>not</i>
Babu (=ba-abu)	<i>no, not, without</i> (prep.)

Examples of use of "ba"

Ba ya tafi ba	<i>He did not go</i>
Ba ka ji ba ?	<i>Do you not hear (understand)</i>
Ban sani ba	<i>I do not know</i>
Ba ni da komi da ni ke ba su	<i>I have nothing to give them</i>
Ba daia da kiba	<i>Not one was fat</i>
Ba kowa da ya zaka nana ?	<i>Has no one come here</i>
Ba namu ba ne	<i>It is not ours</i>
Kad' Allah kashe ka ba mumuni ba	<i>Lest God slay thee because of thy unbelief. (Lit., You not a believer) (poet.)</i>
Baba-n-da ba wuri yaro ne (prov.)	<i>The big man who is penniless is a boy (ba wuri=not a cowry)</i>
Jini ba ya magani-n-kishirua ba (proverb)	<i>Blood is not a cure for thirst</i>

Fadawa sunka che, la, ba ka ba shi	<i>The councillors said, No, do not give it him</i>
Ba abinda zan chi	<i>There is nothing for me to eat</i>

“Ba” is sometimes used as a negative form of interrogation—

Ka ji ba ?	<i>Do you not hear ?</i>
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Sometimes one “ba” is omitted, especially if several co-ordinate sentences follow each other—

Ba ni da kurdi, ba ni da karifi ba	<i>If I have no money I am powerless</i>
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Babu

With pronouns is often interchangeable with “ba”

Babu komi or ba komi ba	<i>Nothing at all</i>
Ba kowa or babu kowa	<i>Nobody</i>
Babu kowa da ya yirda da shi	<i>There is no one who believed in him</i>
Babu nisa	<i>Not far</i>
Babu ruanka (idiom)	<i>It does not concern you</i>
Babu abinda kana iya yi	<i>There is nothing you can do</i>
Babu maitafia ga rijia da dere	<i>No one goes to the well at night</i>
Babu mutum da ya taya masa	<i>No one helped him</i>
Ba abinda babu	<i>There is nothing short</i>
Babu daiansu or babu daia chikinsu	<i>Not one of them</i>
Da babu wawa gara da wawa (proverb)	<i>It is better to own a fool than nothing</i>
Komi ya bache hankuri a babu or ne babu (proverb)	<i>Everything goes wrong where patience is wanting</i>
Don babu na uwansu chiki	<i>Because their mother's (food) was not amongst the other (dishes of food)</i>

Example of “babu” for “ba” with Verb

Sariki nan babu shi da da	<i>That king had no son</i>
En ka tafi babu ina gaferta maka	<i>If you go I will not pardon you</i>
Munche masu, mu babu zamu sha nono wurinku	<i>We said to them, We will not drink milk with you</i>

5. INTERROGATIVE ADVERBS

Kaka ? (K)	<i>How? In what manner? This word is not coupled with other adverbs as in the English phrases, "How far?" "How soon?"</i>
Aa ? (S)	<i>How?</i>
Yaushe ?	<i>When?</i>
Tun yaushe ?	<i>Since when?</i>
Wani lokachi ?	<i>What time?</i>
Nawa ?	<i>How many? How much?</i>
Domi ? (=do-n-mi)	<i>Why? On account of what?</i>
Gari-n-mi ?	<i>Why? On account of what?</i>
Ba ?	<i>Not? (See under Affirmative and Negative adverbs.)</i>
Enna ?	<i>Where?</i>
Daga enna ?	<i>Whence?</i>

Kaka, Aa

Kaka ka ke ? Kaka ki ke ?	<i>How are you ? (m. or f.)</i>
Kaka iyalinka ?	<i>How is your family?</i>
Kaka sunanka ?	<i>What is your name?</i>
Da kaka zaka tafia yaki babu fadawa ?	<i>And how will you go to war with no officers?</i>
Ka gani kaka su yi gina ga kalkashi-n-kasa ?	<i>Do you see how they dig under ground? (Kaka is not directly interrogative here.)</i>
Kaka zan yi en sami wannan mashi ?	<i>How shall I be able to find this spear?</i>

Yaushe (usually with present and future)

Yaushe ka zo nan ?	<i>When did you come here?</i>
Yaushe sariiki shina gida ?	<i>When will the chief be at home?</i>
Yaushe zamu tafia ?	<i>When shall we go?</i>

Tunyaushe

Tunyaushe barao ya beri gari ?	<i>Since when has the thief left the town?</i>
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Wani lokachi ? also wani saa ? wani lotu ?

Wani lokachi zaayenka sa a kasua kuma	<i>What time will they kill a cow in the market again?</i>
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Nawa

Yaro nan shekarunsa nawa ?	<i>How old is this boy?</i>
Nawa shekaru-n-doki-n-nan ?	<i>How old is this horse?</i>
Guda nawa ?	<i>How many?</i>

Nawa nawa ?	<i>How much each ?</i>
Kwoi guda nawa na sayerua ne ?	<i>How many eggs are there for sale ?</i>
Nawa nawa anasayerua ?	<i>How much are they sold for each ?</i>
Nawa anasayesda su ?	<i>How much are they all ?</i>
Ku nawa kuka tafi wuri-n-sata ?	<i>How many of you went to the place where the theft took place ?</i>

Domi, don mi

Domi ka che haka ?	<i>Why do you say so ?</i>
Domi ka zo ?	<i>Why have you come ?</i>

Garinmi

Gari-n-mi sunka bache ?	<i>Why are they lost ?</i>
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Enna ?

Enna shi ke ? Enna ta ke ?	<i>Where is he ? Where is she ?</i>
Daga enna kun tafo ?	<i>Where have you come from ?</i>
Enna ka fito ?	<i>Where have you come from ?</i>
Enna hankalinka ?	<i>Where is your sense ?</i>
Enna danka ?	<i>Where is your son ?</i>
Enna zaka ?	<i>Where are you going ?</i>
Enna ka ke ?	<i>Where are you ?</i>
Enna kana zamne ?	<i>Where are you staying ?</i>
Enna hainya-r-gida ?	<i>Which is the way home ?</i>
Enna marabi - n - wannan da wanchan ?	<i>What is the difference between this and that ?</i>
Babu marabi tsakaninsu	<i>There is no difference between them</i>
Ka tambayesa, Enna uwasa ?	<i>Ask him where his mother is ?</i>
Enna sunanka (=kaka sunanka) .	<i>What is your name ?</i>
Enna ruanka da wannan ?	<i>What have you got to do with that ?</i>
Enna azenchi-n-wannan ?	<i>What does this mean ?</i>

*For Adverbs. Interrog.**How*

Besides being translated by "nawa" or "kamada" various circumlocutions are necessary to represent this English word—

Daga Kano zua Katsina na da nisa ?	<i>Is it far from Kano to Katsina ?</i>
Daga nan kingi-n-mu (or, sauran-mu) nawa mu issa Kwara ?	<i>How long before we reach the Kwara (Niger) ? How many weeks before . . .</i>

CHAPTER VII

PREPOSITIONS

SIMPLE PREPOSITIONS

A (K)	<i>at, on</i>
Da	<i>with</i>
Ga	<i>to</i>
Gare	<i>towards</i>
Har (K), hal (S)	<i>up to, until</i> (also adverb)
Ma	<i>to</i>
Wa (K)	<i>to</i>
Na (m.) n'	<i>of</i>
Ta (f.) t, l, r	<i>of</i>
Sai	<i>except</i> (also adverb)

COMPOUND PREPOSITIONS

Formed from a noun or verbal noun with the preposition "of" varying according to the gender of the foregoing. Very commonly the masculine form "n" is used for the feminine "t," "l," or "r" for euphony. The copulative may also be entirely omitted, as is often the case with nouns not used with a prepositional force, the two thus standing in apposition.

Do-n- (K)	<i>on account of</i> (verb <i>do</i> = "dauka," "doka," <i>to take</i>)
Domi-n- (S)	<i>on account of</i>
Gari-n- (Zanf)	<i>on account of</i>
Zua-r- (more commonly Zua-n-)	<i>towards.</i> ("Zua" = <i>coming</i>)
¹ Kai-n- (kan)	<i>on top of</i>
¹ Bisa-r- (<i>also</i> bisa-n-)	<i>on top of</i>
¹ Kasa-n-	<i>under, bottom of</i>
Kalkashi-n-	<i>"</i>

¹ A = *on*, may or may not be prefixed to these.

¹ Gaba-n-	<i>in front of</i>
¹ Baya-n-	<i>behind</i>
Tsaka-r- (<i>also tsaka-n-</i>)	<i>in middle of</i>
Tsakani-n-	<i>between</i>
¹ Chiki-n-	<i>in</i>
¹ Woje-n-	<i>beside, outside of, towards</i>
Shiya-l- (S)	
Abaki-n-	<i>in exchange for</i>
Kama-r- (Kama-n-)	<i>like</i>
Kusa-r- (kusa-n-)	<i>near. See also "Kusa da"</i>
Gu-n-	<i>to, at the place of</i>
¹ Wuri-n-	
Bigiri-n- (K)	<i>instead of</i>
Gurbi-n- (Zanf)	<i>"</i>
Maimaki-n- (S)	<i>"</i>
Tamka-r-	<i>like</i>
Batu-n-	<i>with reference to</i>
Kafi-n-	<i>before</i>

Compound Prepositions formed with "da," with

Bam-da	<i>different from</i>
Dabara da	<i>in front of and near one another</i>
Daura da	<i>"</i>
Gami da	<i>together with</i>
Kusa da	<i>near to</i>
Tare da	<i>together with</i>
Saba-da	<i>on account of</i>

Other Compound Prepositions

Daga *from*

This preposition can be combined with many others, as, "Daga chikin" for "chikin," etc., etc.

A, at, on

Muka beri kaya-mu a wani gari	<i>We have left our loads at another town</i>
Tafia a hankali	<i>Slow travelling</i>
Ahmadu ya samu miki a hanu-n-dama	<i>Ahmadu has a boil on his right hand</i>
Tun a mafari akoi Allah	<i>God has been since the beginning</i>
Da sunka ketare daia, biu, a na-uku sunka issa wuri-n-kasa	<i>When they had crossed one, two, at the third they reached dry land</i>
Mi ku ke yi a-nan	<i>What are you doing there?</i>

¹ A=on, may or may not be prefixed to these.

Azaba-l-allahu a rana-l-lakhira	<i>The pains of God on the day of judgment</i>
Na tura mutum a rua	<i>I pushed the man into the water</i>
Ya fadi a rua	<i>He fell into the water</i>
Ya fada rua (Robinson)	<i>He flung himself into the water</i>
Halbi a wutsia ya fi kuskure (proverb)	<i>To hit the tail is better than to miss</i>
Ya fi su duka a dauka-n-kaya	<i>He was better than they all in carrying a load</i>
Ya koma a chan a Bornu	<i>He returned yonder to Bornu</i>
Da ankasheka a banza	<i>You would have been killed for nothing</i>

Da, with. Also by, of, etc.

Instrument

Ya buge shi da bulala	<i>He beat him with a whip</i>
Ya yenke shi da wuka	<i>He cut it with a knife</i>
Ka chika shi da rua	<i>Fill it with water</i>

Accompaniment

Tafi da shi	<i>Take him away or go with him</i>
Ya zo da shi	<i>He brought him or came with him</i>
Sun saidani da kelowi	<i>They sold me to the Kelowi, i.e., they traded me with the Kelowi</i>

Possession (*see also* under auxiliary verb)

Suna da bindiga	<i>They have a gun</i>
Ba mu da abinchi	<i>We have no food</i>
Ina da shi <i>and</i> Ni ke da shi	<i>I have it</i>
En ba ka da da, ba ka da fari-n-chiki	<i>If you have no son you have no happiness</i>
Ina da kafa (idiomatic)	<i>I have a (bad) leg</i>

Manner

Tafo da gudu	<i>Come quickly, i.e., come running</i>
Da mi akanyi su ?	<i>Of what are they made ?</i>

Miscellaneous other Examples

Ta fada mani da Hausa	<i>She told me in Hausa</i>
Mine da Engliz ?	<i>What is it in English ?</i>
Na gaji da sukua bisa rakumi	<i>I was tired of riding on the camel</i>
Ka yi hankali da dunia	<i>Be careful of the world</i>
Suna fada da mutane chiki-n-kasua	<i>They were fighting with the people in the market</i>
Ka gai mani da ubanka	<i>Salute your father for me</i>

Da dadi-n-chi	<i>Nice to eat</i>
Sun kira ni da sunana, or, sun yi kirana	<i>They called me by my name</i>
Sai da nono-n-mache anasayensa	<i>Only for the breast of a woman is it to be sold</i>
Da babu wawa gara da wawa (proverb)	<i>Rather than to be without (even) a fool, it is better to have a fool (with you)</i>
Ya che da shi	<i>He said to him</i>
Na lura da halinka	<i>I will look into your character</i>
Ku yi kama da sariki	<i>You are just like the king</i>
Ya komo da baya	<i>He returned back</i>
Ban sani da guba a chiki ba	<i>I did not know that there was "guba" poison in it</i>
Ka yi murna da gani-n-ubanka ?	<i>Are you pleased to see your father ?</i>
Kare ka mutu da haushi-n-kura (proverb)	<i>Dog, you will die of hatred to the hyæna</i>
Ina murna da ganinka	<i>I am pleased to see you</i>

Da is used instead of *daga*

Kudu da Kukawa	<i>South of Kukawa</i>
Gabas da rua sunansa Shari	<i>East of the river called Shari</i>

Da is used in comparative statements

Yao mun fi na jia da biu	<i>To-day we have (done) more (than) [of] yesterday by two</i>
Nasa ya fi nawa da shidda	<i>His exceeds mine by six</i>
Ya fini da keao	<i>He was more beautiful than I</i>
Na fiso wannan da wannan	<i>I prefer this to that</i>

"*Da*" is used with nouns to make adjectives and adverbs, as—

Da hankali *careful or carefully*

Ga, to, etc.

It is found in company with other prepositions, as "*bisa ga*," "*baya ga*," etc.

Motion

Sun tafi ga wani gari	<i>They went to another town</i>
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Simple Dative

Ya fadi ga sariki	<i>He said to the chief</i>
Ya fadi ga shi	<i>He said to him. (More usual—"ma")</i>

Ga maidauka - n - kaya tafia a hankali ta fi dadi	<i>To the carrier to travel slowly is more pleasant</i>
Ya zama sanane ga duka - n - mazamna a Kuddus	<i>It became known to all the inhabitants of Jerusalem</i>

“ Ga ” omitted

Tafi ka fada Allah	<i>Go and tell God</i>
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On, at

Ga rana aljima	<i>On Friday</i>
Ya che, ga chiki-n-gulbi	<i>She said, in the river</i>
Gulbi-n-nan shi kan kaffe ga rani	<i>This river generally dries up in dry season</i>
Yana (or shina) da karifi ga duka	<i>He is stronger than all</i>
Doki shina tsaye ga hainya	<i>The horse is standing in the road</i>
En mun issa ga wani wuri enda akoi chiawa mu kan yenka mu dora ga baya-n- rakuma	<i>When we came to some place where there was grass, we used to cut it and tie it on our camels' backs</i>
Ba mu dade ba ga gari nan	<i>We did not delay at that town</i>

Of

Ga mi ?	<i>Of what ?</i>
Ga hakarikari na jiki-n-Adamu	<i>Of the ribs of Adam's body</i>
Wache ga chikinmu ?	<i>Which of us (f.) ?</i>

Purpose

Mata sunka tafi rijia ga dauka-n-rua	<i>The women have gone to the well to draw water</i>
Muka yi shiri ga zua Gushiba	<i>We made ready to go to Gushiba</i>

By

Na ishe shaifu Usman asoye ga Filani	<i>I met the Sheikh Othman beloved of the Fulas</i>
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From

Wannan na ji ga yaro da shina ji magana-m-Bornu	<i>I heard this from the boy that speaks Bornuese</i>
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The preposition is omitted when the name of a town is mentioned and in a few other cases—

Ya tafi Kano	<i>He went to Kano</i>
Tafi gida	<i>Go home</i>
Ya tafi gari	<i>He has gone to the town</i>
Ya komo kasua	<i>He has come back to the market</i>

Gare

Only used before pronouns

Tafi gareshi
Daga garesu
Kusa gareku

Go to him
From them
Near you

Mutume-n-nan fari-n-jiki gare-i	<i>This man is popular</i>
Su saye su gareku	<i>They buy them from you</i>
Bature nan, shi ne za-abashieka garesa	<i>This is the white man to whom you will be given</i>

Har, to (see also adverbs)

Na sa mutume-n-nan aboki-n-tafia - r - ku, shi kai ku har birni-n-Kano lafia	<i>I appoint this man your travelling companion, he will take you as far as the city of Kano in safety</i>
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NOTE — "*Birni Kano*" is also found, the two nouns being in apposition.*Ma, to, for*

"Ma" may become "mi" or "mu" for euphony (S)

Ya fada mani	<i>He said to me</i>
Ya fada maka (m.); maki or miki (f.)	<i>He said to you</i>
Ya fada masa, mashi, mishi, mai	<i>He said to him</i>
Ya fada mata	<i>He said to her</i>
Ya fada mamu, mumu, muna	<i>He said to us</i>
Ya fada maku, muku	<i>He said to you</i>
Ya fada masu, musu	<i>He said to them</i>
Ya fada ma sariki	<i>He said to the chief</i>
Na gode maka	<i>I thank you (formal)</i>
Kawo mani rua en sha	<i>Bring me water to drink</i>
Ya gaya mani labari	<i>He told me the news</i>
Kada ka fada ma kowa labari	<i>Do not tell any one the news</i>

Meaning "for"

Ka rike mani	<i>Hold (it) for me</i>
Na dakanta ma sariki	<i>I waited for the chief</i>
Ka yi mani shimfida-r-gado	<i>Spread my bed for me</i>
Ka gai mani da abokinka	<i>Salute your friend for me</i>
Kawo mani doki	<i>Bring my horse</i>
Akadaurawa masa dawaki surdi	<i>They were saddling the horses for him</i>

Of

Bature ya kashe masu mutum	<i>The white man killed many of them</i>
tari da doki	<i>with their horses</i>
Sun kashe ma Turawa mutane	<i>They killed of the Arabs many men</i>
tari	
Achikin wani gari anache masa	<i>In a certain town called Danga-</i>
Dangagarra	<i>garra</i>

From

Ta bida masu magani	<i>She sought medicine from them</i>
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Wa

This is probably another form of "ga"; compare "guri" for "wuri."

Only used before nouns, not before personal pronouns, and usually with verbs to tell (K)—

Na dakanta wa sariki	<i>I waited for the chief</i>
Kada ka gaya wa kowa	<i>Do not tell anyone</i>
Ya yenke wa sariki kune	<i>He cut off the chief's ear</i>
Kafa-r-wani ba ta yi wa wani	<i>The foot of one man cannot walk</i>
tafia (prov.)	<i>for another</i>
Suka saiyo wa dumma nan baiwa	<i>They bought a slave for the pumpkin</i>

Na (n; or d, m for n) (m.)

Ta (t; or l, r for t) (f.), and modified often to any letter of the } of
alphabet which may begin the following word

This preposition is of two genders, and that form is used which agrees with the gender of the first word. If, however, the first word is plural, the masculine form is used.

When the short form is used, which is generally the case, it is enclitic to the first word in enunciation but not in meaning.¹

Da-n-sariki (dan sariki)	<i>The chief's son</i>
Ya-l-sariki (S)	<i>The chief's daughter</i>
Ya-r-sariki (K)	<i>"</i>
Ya-t-sariki	<i>"</i>

¹ In ordinary text the "n," etc. is written as part of the first word. This work, however, being a grammar, it is necessary to distinguish it clearly, and so it is joined with hyphens to each word it connects.

Yaya-n-sariki	<i>The chief's children</i>
Yarinia-t-sariki	<i>The chief's girl</i>
Mata-r-sariki	<i>The chief's wife</i>
Mata-n-gari	<i>The women of the town</i>
Mata-n-sa (for mata tasa)	<i>His wife</i>
Aboki-n-tafia-ta	<i>My travelling companion</i>
Da-n-uwansa	<i>His brother (because "danuwa" is masc.)</i>
Da matansa saura shi daia	<i>And of his women (wives) there was left one to him</i>
Sarari-d-dunia (rare). (Poetic)	<i>The plain of the earth</i>
Daki-d-dunia (rare). (Poetic)	<i>The house of the world (=the world)</i>
Wuta-l-kiamo. (Poetic)	<i>The fire of the day of judgment</i>
Ra-l-kiamo. (Poetic)	<i>The day of judgment</i>

"N" is joined to many nouns to make prepositions, as, "wuri-n," "kai-n," "chiki-n," of which examples are given later.

It is used when adjectives precede the noun, thereby making them in reality nouns.

Baba-l-kaza for kaza baba	<i>A big fowl</i>
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As "baba" ends in "a" it has to be treated as a feminine word. When, however, the second word is one of importance, especially a person, it seems to have a dominating effect upon the preposition; so—

Baba-n-sariki	<i>The big chief</i>
Baba-n-rago	<i>The big ram</i>

Also—

Sabo-n-wata	<i>New moon</i>
Shashi-n- garina zani bashi	<i>I will give him the half of my kingdom</i>
Allah shi baka yawa-n-rai	<i>May God give you a long life</i>

"Yawa-r-rai" is also found, and is correct, as "yawa" is a feminine word; it is less frequently heard, however, not being so euphonious.

The long form is used (1) in poetry, (2) when "na" is the first word in the sentence, (3) when a pronoun intervenes, (4) with the cardinal numerals to form the ordinal, (5) for emphasis or clearness, and (6) when the previous word is not a noun—

Namu ne	<i>It is ours</i>
Na sariki ne	<i>It is the chief's</i>

A kafata ta hagin ina da kur-kunu	<i>In my left leg I have a guinea worm</i>
Na biu (m.), ta-biu (f.)	<i>The second</i>
Na-baya (m.), ta-baya (f.)	<i>The last</i>
Na-bisa ya fi na-kasa riba	<i>The person above has the advantage over the one beneath</i>
Mu je kasua ta Zerma	<i>We went to the market of Zerma</i>
Ya wo gaiya ta yaki	<i>He made a war camp</i>
Ko gida-n-sariki ko na talaka	<i>Whether it be the house of a chief or of a poor man</i>
Allah ka bani haifua ko ta dumma	<i>God, grant that I bear something, even a gourd</i>
Ba shi da chin yao, ba shi da na gobe	<i>He has nothing to eat to-day and nothing to-morrow</i>

Compound Nouns

Quasi compound nouns are made with the use of this preposition—

Kada-n-gari	<i>Lizard, i.e., crocodile of the town</i>
Aboki-n-gaba	<i>Enemy, i.e., friend of the front</i>

In the following examples there is rather a different idiom from the English—

Ba ni iyansa ba	<i>I am not equal to the doing of it</i>
Muna iyansu	<i>We are able to do it</i>
Ba na ji-n-tsoronsa	<i>I am not afraid of him</i>
En tafi sha-n-rua	<i>That I may go to drink water</i>
Ka aiko muna wotika kaka suna yi-n-gerdamanka, da kai kana gerdamansu har ka kashe su	<i>You send us a letter (to say) how they dispute with you, and how you also dispute with them until you have convinced them</i>

The following use of “na” as a substitute for the verb “to be” in English is very idiomatic. In the second example this usage is partly abolished and a reversal made to a verb, with the result that the subject that begins the sentence is replaced by another—

Hauka-r-kaza amre-n-musuru	<i>It is madness for a fowl to marry a cat. Lit., Madness of fowl, marriage of cat</i>
Karambani - n - akwia ta gaida kura	<i>It is forward for a goat to greet a hyæna. Lit., Forwardness of goat, she greets the hyæna</i>

If this proverb were formed like the preceding, for "ta gaida kura" there would be "gaisua-r-kura." "Karam-bani," which begins the sentence, is not continued with, and "ta" pertains to "akwia"—

Gaskianki
Kariansu

*You have spoken the truth
They have lied*

"Na" is sometimes found instead of "shina." See under personal pronouns.

Examples of "of" omitted

Lafia jiki arziki ne	<i>Health of the body is prosperity</i>
Laifi baba rowa, laifi yaro kiawa	<i>The fault of age is meanness, the fault of youth is laziness</i>
Gida biu magani gobara (prov.)	<i>Two houses are a remedy against fire</i>
Yanmata gidanmu da fari baki. Taberia	<i>The daughters of our house have a white mouth. Fufu-stick. (Riddle.) The fufu-stick being in constant use with pounding corn has always its end whitened</i>
Ba su chi abinchi kowa ba	<i>They do not eat the food of any one</i>
Ku mutane yamma	<i>You men of the west</i>
Mutane zina	<i>Adulterers</i>
Kwana-mu goma muna tafia	<i>We have been travelling ten days</i>
Muka beri kaya-mu	<i>We have left our loads</i>

This seems to be commonly so when final "a" is long—

Shi fishe mu aiki mutane zina	<i>He separates us from the work of adulterers</i>
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Examples of use of Masc. for Fem.

Uwansu	<i>Their mother</i>
Uwan matansa	<i>Mother of his wife</i>
Zuchiansa ya yi biu	<i>He was in doubt</i>
Dere rigan mugu	<i>Night is a cloak for the evil man</i>

It is commonly found that when there is a series of linked nouns, some have the copulative and others stand in apposition, usually alternately—

Zani gurin dia sariki	<i>I will go to the place of the daughter of the king</i>
Sunan sariki garin Wandara	<i>The name of the chief of the country of Wandara</i>

The following is an example of the use of the particle "mai" as a substitute for "na"—

Ta zo kusa da wani gida mai- awaki	<i>She came near a certain goat's house</i>
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Sai, except (*see also* adverbs). Pronounced "se" (say)

Sai wannan	<i>Only this</i>
Sai lafia	<i>Only health, i.e., quite well</i>
Shi kua dan sariki nan ba shi da wani chiniki sai sha-n-gia	<i>And he the chief's son had no other business but to drink beer</i>

Don (K), *domin* (S), *garin* (Zanf). *See also* conjunctions

This preposition takes either a direct object or a sentence in lieu—

Don bawa daia sun yi yaki	<i>On account of one slave they mad war</i>
Ya ragu don kainsa	<i>It is diminished of itself</i>
Ya tafo wurina don gaishe ni	<i>He came to me to salute me (because of saluting me)</i>
Riki karenka don kare-n-wani (prov.)	<i>Hold your dog on account of the other man's dog</i>
Mahmadu ya dauki kaya guda don kansa	<i>Mahmadu has taken one load for himself</i>

Domin

Na je Kano domi-n-gani-n- abokina	<i>I went to Kano to see my friend</i>
Domin hakanan	<i>On account of this</i>
Ya che do-n-mi bai yi aure ba ?	<i>He said why is he not married?</i>
Domi-n-shina mutum kirki	<i>Because he is a virtuous man</i>
Kuka da na yi domin ganinka	<i>The cry I made in order to see you</i>
Domin mi ?	<i>What for?</i>

Garin (*see also* interrogative adverbs)

Ya tafi gari gari-n-saye-n-nama	<i>He went to the town to buy meat</i>
Ya tafi gari-n-yawo	<i>He has gone to take a walk</i>

Zua-r or *ya zua* (=he is coming) or *zua ga*, to

Sun tafi zua-r-Kano	<i>They went to Kano</i>
Sun tafi ya zua Kano	<i>They went to Kano</i>
Muna godia zua ga Allah	<i>We give thanks to God</i>
Hal ya zua yanzu	<i>Until now</i>
Na komo zua-r-gidana	<i>I came back home</i>

Ya tafi zua-r-gabas	<i>He went east</i>
Zua-r-mutua-r-Ahmedu ya yi sarki	<i>On the death of Ahmedu he became King</i>
Daga Kano zua-r-Katsina na da nisa ?	<i>Is it far from Kano to Katsina ?</i>

In the foregoing the "r" is very commonly omitted after "zua." Its existence is, however, supported by the alternate rendering of "ga."

Kai-n, kan, on top of

Doki shina tsaye kan (or akan) hainya	<i>The horse is standing in the road</i>
Muka gamu da shi kai-n-hainya	<i>We met him in the road</i>
Sa tukunia kain wuta	<i>Put the pot on the fire</i>

Joined with other prepositions

Bisa-r-ka-n-doki for a kai-n-doki	<i>On horseback</i>
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= On the subject of

Akain mi ku ke zanche ?	<i>What are you talking about ?</i>
Manzani - n - Allah suna waazi akan atuba da beri-n-zunufi	<i>The messengers are talking about repentance and forsaking sin</i>
Ya sa dan uwansa akain abo-kainsa duka	<i>He puts his brother before all his friends</i>
Ya bani wannan kain alkawali da ya yi mani da	<i>He gave me this according to a promise he made me long ago</i>
Dan sariki ya yi fada da sariki akan sarauta	<i>The young chief fought with the chief over the kingdom</i>

Bisa-r, also bisa-n or bisa alone

Doki shina tsaye bisa-r-hainya	<i>The horse is standing in the road</i>
Yara duka sun tuma bisa-r-kujerinsu	<i>All the boys jumped up on their chairs</i>
Lokachinda anadaukanka bisa kai	<i>When you are carried on a man's head (as a corpse)</i>
Shimfida tufa bisanta	<i>Spread the cloth on it</i>
Kana bisana	<i>You are on top of me</i>

With ga

Gidansu bis' ga ishi	<i>Their houses upon posts</i>
Ya kwanta bisa ga gadona	<i>He slept on my bed</i>

With other prepositions

Ya sabko daga bisa-r-kai-n-doki	<i>He got off his horse</i>
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Meaning "concerning" or "about"

Bisa-r-zanche-n-nan	<i>Concerning this conversation</i>
Mi ka che bisa gareni ?	<i>What do you say about me ?</i>

=By

Bisa yerda-n-Allah	<i>By the will of God</i>
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Kasa-n, kalkashi-n, under, beneath

Kada ka sa fitila kalkashi-n-maida	<i>Do not put the lamp under the table</i>
Ta aje danta kalkashi-n-itache	<i>She put her son under the tree</i>
Yaro ya fito daga kalkashi-n-itache	<i>The boy came out from under the tree</i>
Ta tafi har ga kalkashi-n-dusi	<i>She went even to the bottom of (or under) the rock</i>

Gaba-n, in front of. ("Gaba" is mostly masculine gender)

Ya tsaya gabana	<i>He stands before me</i>
Ya tsaya agabanka	<i>He stands before you</i>

With other prepositions

Ya tsaya gaba ga kai (or gareka)	<i>He stands before you</i>
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Note also—

Shina gaba da Allahu	<i>He is opposed to God</i>
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Baya-n, behind, back of

Also *baya ga, baya gare*. "A" can also be prefixed

Baya is mostly masculine by gender

Baya na	<i>Behind me, my back</i>
A bayana	<i>At my back</i>
Bayansa, baya ga shi	<i>Behind him or in his absence</i>
Ya tafi bayan gari	<i>He went outside the town</i>
Ya tafi bayan gida	<i>He has gone to ease himself (a polite form)</i>
Baya-n-wannan ba ya kara yin-musu ba	<i>After this he denied no more</i>
Daga baya-n-wannan	<i>After this</i>
Karatu Ar'bi ya fi karatu duka.	<i>Arabic literature is before all literature.</i>
Baya ga Ar'bi Turanshi ya fi Bafilashi.	<i>After Arabic European is above the Fula.</i>
Baya garesu Hausa ya fi Baribari	<i>After them Hausa is above Bornu (literature)</i>
Shi ne gaba gareni da ni ga bayansa	<i>He is before me and I am behind him</i>

Tsaka-r and *Tsaka-n*, middle of (mostly masculine)

Tsaka-n-woje akoi rijia	<i>There is a well in the middle of the yard</i>
Tsaka-n-dere	<i>In the middle of the night</i>
Suka tafo tsaka-r-daji	<i>They came into the middle of the forest</i>

Tsakani-n, between

Ya zamna tsakaninmu	<i>He sat down between us</i>
Amana ke tsakaninmu da shi	<i>There is friendship between him and me</i>
Tsakani - n - dakuna masallachi yana tsaye	<i>Between the houses stands a mosque</i>
Babu marabi tsakaninsu	<i>There is no difference between them</i>
Kofofi - n - Zaria tsakaninsu da nisa	<i>There is a long distance between the gates of Zaria</i>
Ba shi tsakani gabas da kudu	<i>He is not between east and south</i>
Domin babu gaba tsakaninmu da ku	<i>For there is no enmity between us and you</i>
Tsakani na da ubanka ka sare daga chikinmu	<i>Decide between me and your father</i>

Chiki-n, in

Chiki-n-chikinta	<i>In her belly</i>
A chiki-n-daki	<i>In the hut or room</i>
Chikinsa	<i>His belly or inside it</i>
Chiki-n-wata shawal	<i>In the month Shawal</i>
Zani tafia-r-chiki-n-rua	<i>I shall walk in the water</i>
Daia chikinsu	<i>One of them</i>
Chiki-n-wannan lokachi ka ke mayar wa Israila da mulki	<i>At this season wilt thou restore to Israel their kingdom</i>

Joined with other prepositions

Biu daga chikinmu	<i>Two of us</i>
Ta fita daga chiki-n-rua	<i>She came out of the water</i>
Ta che, ga chikin gulbi	<i>She said, In the river</i>

Note the following—

Suna chikin dubawa	<i>Whilst they were looking</i>
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Woje-n, *shiya-l* (S), beside, outside, towards

Woje-n-gabas, shiya-l-gabas	<i>Towards the east</i>
Woje-n-kasa-l-nan	<i>Towards that land</i>
Ya waiwaia wojensa (or wurinsa)	<i>He turned towards him</i>
Sun tafi wojen Kano	<i>They went Kano-way</i>
Woje-n-ku	<i>With you</i>
Shina daga woje (adv.)	<i>He is outside</i>

Woje-n-nan	<i>On this side</i>
Daga woje-n-chan	<i>On that side</i>
Ina tafia woje (adv. and noun)	<i>I am walking outside</i>
Woje-n-dama, woje-n-hauni	<i>On the right side, on the left side</i>
Woje-n-dari da ashirin ne	<i>They were about 120</i>

Kama-n, like (see also adverbs). Mostly masculine

Kama-n-kwana uku ya tambaya mutane	<i>After about three days he asked the men</i>
Yaro ya yi kaman uwansa	<i>The boy is like his mother</i>
Kaman dakin chan	<i>Like that house</i>

Tamka-r, like. Also *tamka-n*

Sun yi ma sabo-n-malam tamka-n-tsofo-n-malam	<i>They did to the new mallam like the old</i>
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Kusa-r, near. Also *kusa-n*. See also *kusa da*

Ta kusa mutua da daria	<i>She nearly died of laughter</i>
Kusansa	<i>Near him</i>
Kusa-n-nan	<i>Near here</i>

Wuri-n, at the place of. Almost invariably used with a person

Zo wurina	<i>Come to me</i>
Gudu wurinsa	<i>Run to him</i>
Na zo wurinka	<i>I come to see you</i>
Abinnan yana wurina	<i>The thing is with me</i>
Ban che laifi yana wurinka	<i>I did not say that the fault was yours</i>
Alhakinda ka dauka ya komo wurinka	<i>The sin you committed has returned upon you</i>
Ansa wani wurinsa	<i>Another was put in his place</i>
Ba ya bude ido ba tukuna wuri-n-karatu	<i>He is ignorant as regards religious education</i>
Allahu ya bada dunia wuri-n-bature	<i>God has given the world to the white man</i>
Wanda kuka ji awurina	<i>What you heard from me</i>
Ya koma wuri-n-ubangiji Allah	<i>He returned to the Lord God</i>
Ya ji kumia wurin ubangi ji Allah	<i>He felt ashamed before God</i>
Na ji labarinka wurin Mahmada	<i>I heard of you from Mahmada</i>

Gu-n (K) = *wurin*, which in the northern dialects is sometimes found as "guri"

Mostly used with a person

Zo guna	<i>Come to me</i>
Gu-n-chan	<i>Over there</i>
Gudu gunsa	<i>Run to him</i>
A gun fure nan	<i>At the place of the flower</i>

Bigiri-n (K), *Gurbi-n* (Zanf), *Mamaki-n* (S), instead of

Ya tafi Kano bigiri-n-Sokoto	<i>He went to Kano instead of Sokoto</i>
Ba ni rago gurbi-n-akwia	<i>Give me a sheep instead of a goat</i>

Abaki-n, in exchange for

Ya tafi Kano baki-n-Sokoto	<i>He went to Kano instead of Sokoto</i>
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Batu-n, with reference to

Batu-n-mi ?	<i>With reference to what ?</i>
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Kafi-n, before

Kafi-n-shekara nawa goro shi	<i>In (before) how many years does</i>
ke yin yaya	<i>the Kola bear</i>

Bamda, different from, apart from

Bam da Allah ba ni tsoro-n-	<i>Except God I fear nothing</i>
komi	
Bam da wannan ba ni da wani	<i>Except this I have nothing</i>
Mi kana so en sawo maka bam	<i>What do you want me to buy for</i>
da shinkafa	<i>you besides rice</i>

Dabara da, daura da, near to, alongside

Su tsaya daura da juna	<i>They stand alongside each other</i>
Ya tsaya dabranka	<i>He stands next beyond you</i>
Itache-n-nan shina tsaye dabra-	<i>The tree stands next to that tree</i>
n-itache-n-nan	
Sai ga mutum biu daura da su	<i>But two men were standing by</i>
atsaye	<i>them</i>

Gami da, together with

Derived from "gama," to join, finish.

Ya tube wandonsa gami da shi	<i>He took off his trousers together</i>
	<i>with it</i>

Kusa da, kusa gare, near to (see also *kusa-r*)

Shina kusana	<i>He is near me</i>
Shina kusa ga ni	<i>"</i>
Shina kusa gareni	<i>"</i>
Shina kusanka	<i>He is near you</i>

Shina kusa ga ka	<i>He is near you</i>
Shina kusa gareka	<i>He is near you</i>
Kusa ga gida	<i>Near the house</i>

Tare-da, together with

Derived from "tara," to assemble

Ya zo tare da ni	<i>He came with me</i>
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Saba da, on account of

Na gode masa sabada keauta	<i>I thank him for the present he</i>
da ya aiko mani	<i>sent me</i>
Domin sabada tsoro	<i>For fear</i>
Sabada hakanan	<i>On account of this</i>

Daga, from, at, etc.

This preposition is very commonly joined with others.

Ya tafo daga Kano	<i>He comes from Kano</i>
Ya tafo daga chikin Kano	<i>He has come out from Kano</i>
Daga nan	<i>Here</i>
Daga chan	<i>There</i>
Daga nisa	<i>From afar or far (simply)</i>
Daga Ture	<i>In Europe</i>
Daga garesu	<i>From them</i>
Daia daga chikinsu	<i>One of them</i>
Shina binsu daga baya	<i>He follows them behind</i>
Ya kubche daga hanuna	<i>It slipped from my hand</i>
Ya fito daga chikin gari <i>may be said for</i>	<i>He came from the town</i>
Ya fito gari <i>simply</i>	
Zomu ba shi kamuwa daga zamne (prov.)	<i>A hare is not to be caught from your seat, i.e., unless you get up</i>
Wonga wochika ta fita daga hanu mallam Musa	<i>This letter is from the hand of Mallam Musa. (A common beginning to a letter)</i>

NOTE.—"Wuri-n" may be used in the meaning of "from" with verbs of motion. See under "wurin."

OMISSION OF PREPOSITIONS

In a great many cases certain prepositions are omitted, though they are necessary in English.

Locality. At, in

The two nouns are then in apposition—

Na tafi kasua Lokoja da laasar	<i>I went to the market at Lokoja in the evening</i>
Babu wani sariki dunia	<i>There is no other king on the earth</i>
("Sariki dunia" is an expression also meaning king of a big country, "sariki" being chief of a town, market, headman, etc.)	
Ba shi sama	<i>He is not in heaven</i>
Sun sa barao jaru, ya mutu	<i>They put the thief in gaol, and he died. (Jaru is probably a corruption of the English "gaol")</i>
Yanmata gidanmu kulum wanka. Moda. (Riddle)	<i>The daughters of our house always wash. A dipper</i>
Garinku, kadan yaro ya yi girima, minene anayi masa	<i>In your country when a boy grows up, what is done to him</i>
Shina Kano	<i>He is at Kano</i>
Suka kwana jeji	<i>They slept in the bush</i>

*Time**Point of Time*

Kwanakin-nan ban yi girima ba	<i>In those days I was not grown up</i>
Chiwuta nan ba zata worike ba	<i>This sickness will not heal in one</i>
kwana, daia ko kwana bial ba	<i>day, even five are not enough</i>
su issa ba	

The noun "saura" = remains, may be used.

Saura kwana uku mun tashi or	<i>In three days more we shall start</i>
kana mu tashi	

Period of Time

Kwanarmu goma muna tafia	<i>For ten days we have been travelling</i>
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Omission of "with"

Ina ji-n-haushinsa	<i>I am angry with him</i>
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"Without" is rendered by "babu."

Ba ka iya sayensa babu kurdi	<i>You cannot buy it without money, lit., You cannot buy it; no money</i>
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CHAPTER VIII

CONJUNCTIONS

NOTE.—*Some conjunctions are often classed as adverbs and vice versa.*

CO-ORDINATING

Amma, amana (not colloquial)	<i>but</i>
Da	<i>and</i>
Da . . . da	<i>both . . . and</i>
Da . . . da	<i>had I . . . I should (not)</i>
Dai, de	<i>then, indeed</i>
Fa	<i>therefore (about; usually interrogative)</i>
Gara, goama, guma	<i>rather</i>
Ko	<i>either or even</i>
Ko . . . ko	<i>either, whether . . . or</i>
Koka	<i>as well as, like as</i>
Kua	<i>also</i>
Kau, kawa	<i>also (not colloquial)</i>
Kuma	<i>again. See under adverbs</i>
Ma	<i>too, likewise</i>

SUBORDINATING

Bamda	<i>except</i>
Don (S) Domin (K)	<i>because, in order that. (See also Prepositions)</i>
Don kada, don en	<i>lest</i>
Don wannan, don haka	<i>for this reason</i>
En, idan (S), kan, ¹ kam, ¹ kadan (K) kur (Z)	<i>if, when</i>
En	<i>in order to, that</i>
Inda	<i>if. Inda . . . da, Had I . . . I should (not)</i>
Gama	<i>for</i>

¹ See also Adverbs of Time.

Kada (S) kar. (K)
Koda
Sabada
Sai
Zama

*Do not, lest
although, when, even if
on account of
except, and, etc.
because*

NOUNS USED (WITH PARTICLES) IN SENSE OF CONJUNCTIONS

Kama-n-da
Kwatamshi (S)
Kama-n-

*in the same way, as soon as, like as
like, the same "*

Amma

Ina dubensa, amma ban gane shi
ba
Da uwata kua tana kuka, amma
kanena ba shi sani ba komi

*I looked for him but I did not
see him
And my mother also was crying
but my younger brother did not
know anything*

Da

"Da . . . da," both . . . and, neither . . . nor in negative sentences, *whether . . . or*, in conditional sentences.

"Da" connects words as well as sentences—

Rago da akwia
Ba naku ne da zaku san zamanu
Ni tafi ga sariki da ni che masa

*The ram and the she-goat
It is not for you to know the times
I shall go to the chief and I shall
say to him*

Da kaka zaka yaki babu fadawa ?

*And how will you go to war with
no officers ?*

Ta che mu biu da ni da barao

*She said both of us both I and the
thief*

Da ni da shi mu duka muna tafia
chiki-n-kaya

*Both I and he were walking on
the thorns*

Ina so mu yi gana da ni da kai

*I want to have some conversation
with you*

Da ya sha bami, da ya sha barasa,
duka daia ne

*Whether he drinks palm wine or
he drinks spirit, it is all the same*

"Da" may be omitted in narration—

Mutum ya tashi, ya dauka sanda,
ya gudu, ya tafo ga wurin enda
machiji shi ke, ya kashe shi
Ina chi, ina sha

*The man arose, he took a stick, he
ran, he came to the place where
the snake was, he killed it
I eat and drink*

Two verbs in the imperative mood have no conjunction between them, only a personal pronoun—

Duba ki ga yawa-n-dawaki nan *Look and see the multitude of horses here*

Da . . . da, Had I . . . I should (not)

This idiom is usually found with one of the sentences in the negative—

Da na sani, da ban yi shi ba	<i>Had I known, I should not have done it</i>
Da kana nan da kanena ba ya mutu ba	<i>Had you been here my young brother would not have died</i>
Da en yi wannan gara en mutu	<i>I would rather die than do this</i>

Inda . . . da

Inda ba haka ba da na gaya maka	<i>If it were not so I would not have told you</i>
Inda ka zo wurina da lotu, da mu tafi tare kasua	<i>If you come for me in time, we will go to the market together</i>

Dai, de. It is never first word in a sentence

Dila de ke nan	<i>This is the jackal (the beginning of a story). See here is the jackal</i>
Ni de . . .	<i>As for me . . .</i>

Fa

Shi fa ?	<i>What about him ?</i>
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Gara, guma, goama

Kada ka sayas shi, amma goama ka ba ni	<i>Do not sell it but rather give it to me</i>
Gara haka	<i>It is better so</i>

Ko, either, or

Bani rago ko kurdi	<i>Give me the ram or the money</i>
Hario mutume nan ko ubanta ya zaka ya mashie ta	<i>Again this man or her husband came and made her return</i>
Ko ka bashi kurdi, ko ka bashi rago-n-nan	<i>Either give him the money or give him the ram</i>
Ko Audu ya zo ko Mahma ya zo	<i>Either Audu comes or Mahma comes</i>

Angaya mani wannan labari, ko
gaskia ne, koko tasunia che,
oho !

Suna che ko na mutu
Amma ban ji ba ko daia ya mutu,
ko, wani ya halbi kibia

*I was told this news, whether it is
true, or whether it is a tale, I
don't know !*

*They asked if I was dead
But I have not heard if anybody
died or whether any one shot an
arrow*

Ko=even, indeed (an intensive)

Na gani ko sariki
Ba mu samu ba ko aluransu daia

Ko ni dakaina ina tafia da kafa

Da babu rairai ko kadan

Bature ba shi tsoro mutua ko
anakasheshi ba i kula ba

Ko dā babu daki nan

*I have indeed seen the chief
We did not find even one of their
needles*

*Even I myself was travelling on
foot*

*There was no sand there, not even
a little*

*The white man does not fear death,
even if he is to be killed he does
not care*

*Formerly there was no house at
all here*

“Ko da” here is distinct from “koda,” although

“Ko” may be used at the end of a sentence as an interrogative particle—

Mutum ya tafi, ko ?

Did the man go ?

Here “ko” is elliptic for “ko ba hakka ba,” or is it not so. “Ko” may also be used in the middle of the sentence, even splitting the verb—

A ko nuna maka talauchi ?

Shall poverty be shown you ?

Koka

Na sani sariki-n-Kano koka
sariki-n-Sokoto

*I know the chief of Kano as well
as the chief of Sokoto*

Kua

Usually found with “da,” and. Compare use of “kuma.”

Gobe ubanka shi zo kua
Audu ya yi sata kua
Ina sonsa da shi kua shina sona
Ko kua mu ya-n-Africa muna
chi-n-nama dainye
Ni zani tafia ga kasua da kai kua
zaka tafia ga kasua

*Tomorrow my father will also come
Audu has also stolen*

*I like him and he also likes me
Even we Africans also eat raw
meat*

*I shall go to the market and you
also will go to the market*

Kuma (conjunction). *See also under adverbs*

Audu ya yi sata, Mahma ya yi sata kuma *Audu has stolen, Mahma has also stolen*

Ma

Enclitic to the word it refers to

Ni ma ina tafia en nema dukia *I too am going in search for riches*
Su ma ba su da yaya *They too had no children*

Bamda. *See under Preposition*

Bamda Allah ba ni tsoro-n-komi *Except God I fear nothing*

Don. *See also under Preposition*

Ya yi kuka don mun buga shi *He howled because we beat him*
Kira shi don en biya shi *Call him so that I may pay him*
Don ba ka ji ba *Because you do not understand*
Na sani Hausa kwarai don ni *I know Hausa correctly because I*
da-n-Tuntume ne *am a native of Tuntume*
Suna zo bisa dawaki don su *They are coming on horses to*
kamaku *catch you*
Yao na tafi ga makaranta don en *I went to school to-day to see what*
gani abinda zasu goda ga yan *they were going to show to the*
makaranta *school children*
Ya bani duka don wannan na ya *They gave me all therefore I was*
murna *glad*
Don kada su gani wuta da dere *Lest they should see the fire by*
night

En, idan, kadan, etc.

En ya yi karia abugeshi *If he lies he will be beaten*
Asamu en anjima kadan *They will be got if you wait a little*
Ya kamata mutum zashi tafia shi *It behoves a man who is going a*
nema guzuri en shina yi hankali *journey to lay in provisions if he*
is wise
En ba ka da kurdi ba ka da gaskia *If you have no money you have no*
truth, i.e., only a rich man is
listened to
Idan kana son sarota em ba ka *If you want the kingdom I will*
give it you
Kadan ban che ba karia *If I am not telling a lie*
Kadan wanga mutum ya yi gudu *If this man runs he will fall down*
shi fadi
Kadan anarua ba zamu tafia ba *If it rains we will not go*
Kadan na tafi garesa shi fada *If I go to him he will tell me the*
mani gaskia *truth*
Kan na sakeki *If I set you free*
Kan na yi muku rana, kada ku yi *If I make day for you, do not*
mini dere (prov.) *make night for me*

"If" understood from context

Akoi laya, kana sa ta ga wuya,	<i>There is a charm, (if) you hang it</i>
kana yi sata babu maigani	<i>on your neck, you can steal and</i>
	<i>no one will see you</i>

En=in order to, that

Ya tambaye en su Fulani ne	<i>He went to ask if they were Fulanis</i>
Ta tafi gaji en dauka kashia	<i>She went to the town to take her pay</i>

Inda . . . da

Inda ba haka ba, da na gaya	<i>It it were not so I should have</i>
maka	<i>told you</i>

Gama

Ban so tafi ba gama ban ganshi	<i>I do not want to go for I have not</i>
ba tukuna	<i>seen him yet</i>

Kada=because not. Compare *don*

Kada ka tafi	<i>Do not go</i>
Kada su tafi	<i>Let them not go</i>
Gudu maza kada shi wucheka	<i>Run quickly lest he pass you</i>
Na tambaye su domi mutane	<i>I asked him why the men should</i>
kada su tafi	<i>not go</i>
Ya aiko mani wata budurua kada	<i>He sent to me a certain girl (to</i>
en tafi har ya-n-makaranta su	<i>say) that I should not go until</i>
fitu	<i>the school children came out</i>

Koda

Koda shi ke yaro shina da karifi	<i>Although he is a boy he is very</i>
kwarai	<i>strong</i>
Koda ya mutu shi yi rai	<i>Even if he dies he shall live</i>
Koenna ka tafi Allah shinana	<i>Wherever you go God is there with</i>
tari da kai koda dere koda rana	<i>you whether by night or by day</i>

Sabada

This preposition is used with a noun or with "wannan," and the phrase may be translated by such a conjunction as "because"—

Ni kua ina yi-n-kuka sabada	<i>I too cried because I was tired.</i>
gajia	<i>Lit., on account of fatigue</i>

Or "haka" may be used—

Ba ni ba ta kurdi sabada haka ta	<i>I did not give her money so she</i>
tafi	<i>went</i>

Sai

See *also* under adverbs

Sai suna yawo chikin gari *All they did was to walk about the town*

“Sai” is used in narration at the beginning of sentences meaning little more than “and”—

Sai ya bubuge ta da sanda a kai,
sai ga kafoni sun fito

*And he continued beating her with
a stick on the head until the
horns came out*

Zama

Zama Kafirawa kan yerda da sabo *Because the heathen are addicted to evil*

(NOTE.—“*Su*” is omitted before “*kan*” by poetical license)

Kwatamsi

Sun yi masa kwatamshi-n-wan-
chan *They did to him the same as to the
 other*

CHAPTER IX

INTERJECTIONS

A	<i>oh</i>
Aá	exclamation of astonishment. It is in a different tone from aa = <i>no</i> , which has a low, falling tone
Af, Ap	<i>oh</i> ; an exclamation of recollection
Aha	exclamation of satisfaction
Ai	<i>ah</i>
Arr (K), irr (S)	<i>be off</i>
Ara	<i>go on</i>
Ashe	<i>truly</i>
Asha, hashá	an exclamation of pain or grief
Aya	<i>up ! or it does not matter</i>
Gasa	expression of disgust, surprise
Hakika	<i>true !</i>
Habba, hubba	expression of astonishment or indignation
Kai	<i>hi ! you !</i>
Kaito, kaicho	<i>alas</i>
Ko	exclamation of surprise
Labada	<i>true !</i>
Madillá	exclamation of joy, also used as a reply salutation, or on receiving an acceptable gift
Oho	<i>it does not concern me.</i> (See example under conjunction "ko")
Sanu	<i>softly</i> , also a salutation. An expression of sympathy
To	<i>all right.</i> Used on receiving an order and signifying acceptance. Also as an informal expression of - thanks
Ungo	<i>take it !</i>
Us	used in driving sheep and donkeys
Tir	<i>alas.</i> An expression of sympathy
Wai	exclamation of doubt, hesitation
Ya	<i>O.</i> Arabic
Yowa (K)	<i>yes, all right</i>

Examples

A mugum bara !	<i>Ah bad servant !</i>
Kai yaro	<i>You boy !</i>
Kai !	<i>You</i>
Kai wadanan yara !	<i>You boys !</i>
Aya mu tafi !	<i>Up ! let us go !</i>
Ya sidi ! Ya ku mutane !	<i>O sir ! You, O men !</i>
Ungo mashi-n-nan.	<i>Take this spear</i>

CHAPTER X

SYNTAX

GENERAL OBSERVATIONS ON THE CONSTRUCTION OF SENTENCES

THE SUBJECT

The subject may be composed as follows:—

- i. pronoun, personal.
- ii. noun or other substantive + personal pronoun
(never noun alone).
- iii. demonstrative + noun + personal pronoun; or,
noun + demonstrative + personal pronoun.
- iv. noun + possessive pronoun + personal pronoun.
- v. noun + adjective or numeral + personal pronoun.
- vi. two nouns in apposition + personal pronoun.
- vii. two nouns, one in genitive case + personal pronoun.
- viii. infinitive + personal pronoun.
- ix. relative sentence + personal pronoun.

From this list it can be seen that, whatever the nature of the subject, its predicate must be preceded by a personal pronoun. The only cases in which its omission is permissible are in poetry and proverbs.

Examples

i	Ya tafi	}	<i>He went</i>
ii	Mutum ya tafi		<i>The man went</i>
iii	Wannan mutum ya tafi		<i>This man went</i>
	Mutume-nan ya tafi		

iv. Dansa ya tafi	<i>His son went</i>
v. Yaro karami ya tafi	<i>The small boy went</i>
Yara uku sun zo	<i>Three boys have come</i>
vi. Yaro, dana, ya tafi	<i>The boy, my son, went</i>
vii. Da-n-mutum ya tafi	<i>The man's son went</i>
viii. Dauka-n-yaro ba da wuya ba	<i>To carry the boy is not difficult</i>
ix. Mutum da ya zo jia ya tafi	<i>The man who came yesterday has gone</i>

Simple Subject

The subject need not necessarily be a noun; other substantives or a substantival phrase may be substituted—

Na-baya ya kuka	<i>The one behind howled</i>
Mai-doka-n-kaya ya zo	<i>The man to carry the load has come</i>
Bature mai-ji Hausa ya zo	<i>The white man who knows Hausa has come</i>

Compound Subject

The compound subject consists of one or more simple subjects, to all of which one predicate belongs—

Mutume da mache da yaro sunka tafi	<i>The man the woman and the boy went</i>
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THE PREDICATE

The predicate may be simple or compound.

The Simple Predicate

The simple predicate may consist of—

- i. a simple verb.
- ii. auxiliary verb.
- iii. or, may be understood.

Examples

i. Aiki ya kare	<i>The work is finished</i>
ii. Yaro karami ne	<i>The boy is small or it is a small boy</i>

iii. (a) With "mai"—

Gari mainesa

The town is far

(b) With the pronoun compounded with "na"—

Shina baya

He is behind

(c) With "da," with (the substitute for "have")—

Aiki da wuya

The work is hard

These predicates may be expanded in various ways with attributes—

i.

Aiki ya kare duka
Ya ji sarai

The work is all finished
He understands perfectly

ii.

Miji-n-ta shi ne maisaida-n-zinaria *Her husband is a seller of gold*

iii.

Yaro ba shi da karifi

*The boy is not strong**The Compound Predicate*

A compound predicate consists of two or more simple predicates belonging to the same subject. The personal pronoun has to be repeated with each—

Yaro ya gudu ya fadi chiki-n-rami *The boy ran and fell into the hole*

Special Notes on the Predicate

i.

By idiomatic usage the number of the predicate does not agree with that of the subject.

A singular noun will take a plural predicate when the former has a collective sense—

Kasua duka sun hauka
Dokinsa dubu ishirin da biar
Mutum duka ya gudu
Wani mutane yatafi garin Bauchi
taritari

The whole market went mad drunk
His cavalry was 25,000 men
They have all run away
Some men went to the Bauchi
country—a great many

Also two subjects may have a singular predicate—

Kowa ya rinaka yaro da baba kafiri da Musulmi duk ya zageka	<i>Every one despises you, boy and grown-up, heathen and Musul- man, all revile you</i>
Ban ji ba ban gani ba ta rabaka da zaure-n-tara (proverb)	<i>I did not hear I did not see keeps you out of the hall of fines, i.e., proves an alibi</i>

In connection with these the following sentences may be noticed—

Ya tafi gari baba ya yi aiki da su	<i>He went to a big town he made war on it (them)</i>
Bature ya kashe masu mutum tari da doki	<i>The white man killed of them many men and horses</i>

ii.

Verbs of saying, thinking, seeing, etc., generally introduce direct speech and are not followed by any conjunctions—

Na sani ka ba ni abinda ni ke so	<i>I know (that) you will give me what I want</i>
Ina tamaha shina da rai har yanzu	<i>I think he is still alive</i>
Da muka zamna na ji suna so-n- tafia yaki	<i>When we halted I heard that they wanted to go to war</i>
Da muna gani suna gudu	<i>As we looked they ran off</i>

iii.

There are a few instances in which the predicate precedes the subject. The verbs are ‘akwoi,’ ‘za,’ ‘je,’ ‘ya’ (see under the Verb)—

Akwoi mutane dayawa a chiki-n- gida	<i>There are many people in the house</i>
Akoi Allah	<i>There is a God</i>
Akwoisu	<i>There are</i>
Zamu gida	<i>We will go home</i>
Gobe zaka Kano	<i>Tomorrow you will go to Kano</i>
Jeku !	<i>Be off !</i>
Yaka !	<i>Come !</i>

THE OBJECT

The object is of two kinds—

i. Direct.

ii. Indirect.

The nature of the object is the same as that of the subject.

Direct Object

The following are examples of the direct object following the classification of the subject—

i. Mutum ya buge shi	<i>The man beat him</i>
Na ba wani	<i>I gave (it) (to) another</i>
ii. Mutum ya buga yaro	<i>The man beat the boy</i>
iii. Mutum ya buga wannan } yaro	<i>The man beat this boy</i>
Mutum ya buga yaro nan }	
iv. Mutum ya buga yaronsa	<i>The man beat his boy</i>
v. Mutum ya buga yaro mugu	<i>The man beat the bad boy</i>
Mutum ya buga yara uku	<i>The man beat three boys</i>
vi. Mutum ya buga yaro dansa	<i>The man beat the boy his son</i>
vii. Mutum ya buga da-n-uwansa	<i>The man beat the son of his</i> <i>mother, i.e., his brother</i>
viii. Mutum ya tafi dauka-n-kaya	<i>The man has gone to take his load</i>
ix. Mutum ya buga wanda ya	<i>The man beat him who carried the</i> <i>load</i>
dauki kaya	
Don ba ka samu ba ya fi	<i>Because you cannot find better</i> <i>than this</i>
wannan	

Example of Compound Direct Object

Mutum ya buga yaro da yarinia	<i>The man beat the bad boy and</i>
miagu	<i>girl</i>

In Hausa a direct object in the form of an objective phrase is used where in English a subordinate sentence is found—

Allah shi sake taramu da lafia	<i>May God grant we meet in health,</i> <i>lit., May God bring about "our</i> <i>meeting in health"</i>
Ya gani anashiga gida-n-Muham-	<i>He saw them enter the house of</i>
madu da bame	<i>Mohammed with palm wine</i>

NOTE.—If "anashiga" is treated as the equivalent of "suna shiga" the verbal aspect becomes more prominent than the substantival.

In the following example a verb although treated as a noun yet takes a direct object. It must, however, be observed that the direct object begins the sentence as an interrogation, and the rest of the sentence in following loses its strictly grammatical sequence—

Mi ki ka zo gari-n-nema ?

What have you come to look for ?

Double Object

Some verbs take two direct objects, one of the person the other of the thing—

Sariki ya ba mu shanu biu
Ba ina tamaha ba shi ba ni abinda
ni ke so

*The chief gave us two cows
I do not think he will give me what
I want*

Anaba kowa nasa
Shi ya gode Allah don bai haliche-
shi karre ba

*Every one was given his share
He thanks God because he has not
created him a dog*

Da-n-zaki ya dauka dan mutum
aboki

*The lion's child took the human
child for his friend*

Ya daura dokinsa surdi
Lokachinda anazuba maka kasa
bisa kai

*He saddled his horse
When they pour earth upon you
(i.e., bury you)*

Example of Nouns in Apposition

Ya hau dokinsa zaki

He mounted his horse—a lion

Indirect Object

This is very varied in its nature.

It usually follows the predicate—

Ya tafi ga gida-n-maimagani

*He went to the house of the
medicine man*

Or it may stand first—

Da sanda na buge shi
Wanene ka ke kira biri

*With a stick I beat him
Whom are you calling a monkey ?*

When there are both direct and indirect objects the indirect stands first—

Ta bida masu magani
Wani ya kawo ma sariki labari

*She sought medicine from them
Some one brought the news to the
chief*

Some verbs take “da” with the indirect object—

Na gaji da sukua bisa rakumi	<i>I was tired of riding on the camel</i>
Ta tuna da mijinta	<i>She remembered her husband</i>
Ta mutu da yungwa	<i>She died of hunger</i>
Ni ban yirda ba da shi	<i>I do not believe in him</i>

NATURE OF SENTENCES

Sentences are—

1. Affirmative.
2. Negative.
3. Interrogative.

The affirmative sentence is a simple statement in any mood or tense. The negative sentence is formed from the affirmative sentence by the addition of “ba . . . ba” before and after the verb. (*See under adverb.*)

Affirmative

Yaro nan shi ke karami
Yaro nan shina karami
Yaro nan shina da wayo

Negative

Yaro nan ba shi ke karami ba
Yaro nan ba shi karami ba
Yaro nan ba shi da wayo

English.—This boy is small ; This boy is cunning, etc.

In sentences containing a command, if direct the subject pronoun may be omitted in the singular, but not in the plural—

Tafi or ka tafi	<i>Go</i>
Ku tafi	<i>Go (pl.)</i>
Ga shi	<i>See him</i>
Ba ni rua	<i>Give me water</i>

Inverted subjects are found in “Yaka,” *come* ; “Jeka,” *go* ; “Jeku,” *go (pl.)*—

Other Examples

Ta che mata, ki kunchesu	<i>She said to her loose them</i>
Ban sani ba ; fada mani en ji	<i>I do not know, tell me about it, lit., so that I may understand</i>

Interrogative Sentences

Interrogative sentences are formed in three ways—

1. Change of tone in an affirmative sentence.
2. With interrogative pronouns.
3. With interrogative adverbs, such as “ko,” for indirect questions especially; “ba?” not? “Fa?” then? “De?” indeed?

1

Ni ne ?	<i>Is it I ?</i>
Kai ka ke yi mani magana haka ?	<i>Do you speak so to me ?</i>
Ka gani abin-nan ?	<i>Have you seen this thing ?</i>
Akoĩ rua chiki-n-rijia ?	<i>Is there water in the well ?</i>

2

Wanene ka ke kira biri ?	<i>Whom are you calling a monkey</i>
Mi zaka yi da shi ?	<i>What will you do with him ?</i>

3 *Adverbs*

Kurdinsa nawa ?	<i>How much is it ?</i>
Enna ubanka ?	<i>Where is your father ?</i>
Yaushe zaka komo ?	<i>When will you come back ?</i>

Ko

Ya tambaye shi ko shi zo ko ba	<i>He asked him if he was coming or</i>
shi zo ba	<i>not</i>
Ta che ko daganan rua Madina	<i>She said, is this the water of</i>
shi ke ?	<i>Madina here ?</i>
Na tafo ko nan ne rua Madina	<i>I came to see whether this is the</i>
	<i>water of Madina</i>
Ko ni ne ?	<i>Or is it I ?</i>
Ko ba haka ba ?	<i>Or is it not so ? (Often used</i>
	<i>after another question when a</i>
	<i>negative answer is possible)</i>

Ba ?

Ka ji ba ?	<i>Did you not hear ?</i>
Ni ne ba ?	<i>Is it not I ?</i>

Fa ?

Shi fa ?	<i>What about him ?</i>
Ansa kowa aikinsa, shi yaro nan	<i>Every one has been given his work,</i>
fa ?	<i>but what about this boy ?</i>
Amba kanena rabonsa, ni de ?	<i>My younger brother has been given</i>
Ba zaabani ba ?	<i>his portion, what about me ?</i>
	<i>Shall I not be given any ?</i>

Compound Sentences

Compound sentences are of two kinds—co-ordinate and subordinate.

Co-ordinate

Kurichia ta zaka, tana yi-n-kuka, tana chewa ga mache—yi kun- unki ki sha	<i>The dove came, she was crying out, she was saying to the woman— make your gruel, drink it</i>
Sunka tafi ga baki-n-rijia, ya che masu . . .	<i>They went to the mouth of the well, (and) he said to them . . .</i>
Amma mu ba mu iyawa mu yi aiki	<i>But we, we cannot work</i>
Ba ni ne zan yi shi ba ?	<i>Is it not for me to do it ?</i>

Subordinate

Subordinate sentence first—

Kadan ka bani kurdi-n-nan nĩ baka tagia	<i>If you give me the money I shall give you the cap</i>
Kadan na tafi, kadan ka rufe kofa, kadan wani ya zaka, kada ka bude	<i>When I have gone, when you have shut the door, if any one comes, do not open</i>

Subordinate sentence last—

Rairai ya shiga ga idanumu don hiska ta busa da karifi	<i>The sand goes into our eyes because the wind blew strong</i>
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CHAPTER XI

COMMON IDIOMATIC EXPRESSIONS

SALUTATIONS

1. Sanu sanu	<i>How do you do. Lit., Softly</i>
2. Sanu ka dai (de)	<i>How do you do</i>
3. Kana lafia ?	<i>Are you well ?</i>
4. Lafia lau	<i>Quite well</i>
5. Madillá	<i>Thanks be to God</i>
6. Madillá (Arabie)	
1. Sanu da aiki	Said when meeting a man at work
1. Sanu da gajia	Said when meeting a man tired
1. Sanu da zua	Said when meeting a man coming
2. Sanu ka dai (de)	<i>How do you do ?</i>
Sanuku	Said when meeting several persons, and also in reply
Sanunka	<i>How do you do ? Lit., Your "sanu"</i>
Sanunka da kaya	Said when meeting a man with a load
1. Ka kwana lafia ?	<i>Have you slept well ?</i>
2. Lafia ; Madillá	<i>Very well, thanks (Madillá = What has God shown ?)</i>
1. Kana lafia ?	<i>Are you well ?</i>
2. Lafia lau, na godi	<i>Quite well, I thank (you)</i>
1. Analafia ?	<i>Are you well ?</i>
2. Muna lafia	<i>We are well</i>
1. Enna gajia ?	<i>I hope you are not tired. Lit., Where is the fatigue ?</i>
2. Babu gajia	<i>Not at all tired</i>
2. Gajia da sauki	
1. Enna gida ?	<i>How are all at home ?</i>
1. Kaka gida ? *	
2. Lafia lau	<i>Quite well</i>

* NOTE.— *It is impolite to say, How is your wife ?*

- | | |
|-------------------------------|--|
| 3. Da iyali suna lafia ? | <i>And are all the family well ?</i> |
| 4. Lafia lau, muna lafia | <i>Quite well, we are all well</i> |
| 1. Enna labari ? | <i>What is the news ?</i> |
| 2. Sai lafia | <i>It is good. The invariable formal reply</i> |
| 1. Maraba, maraba (Arabic) | <i>Used after long absence</i> |
| 2. Sanu, sanu madilla | <i>Thank you</i> |
| 1. Maraba da zua | <i>Welcome</i> |
| 2. Sanu | <i>Softly, i.e., thank you</i> |
| 1. Enna zamnan gari ? | <i>How is your stay in the town ?</i> |
| 2. Sai alheri | <i>It is going well, prosperous</i> |
| 1. Marhabi, marhabi (Arabic) | <i>Salutation on returning from a journey</i> |
| 2. Sanu, madilla | <i>I am well, thank you</i> |
| 1. Albarka | <i>Welcome</i> |
| 2. Albarka de | <i>Thank you for your welcome</i> |
| 1. Madillá | |
| 2. Alhumdillilahi (Arabic) } | <i>Praise be to God</i> |
| 1. Salaam alaikum (Arabic) | <i>Peace be with you</i> |
| 2. Alaikum salaam | <i>With you be peace</i> |
| 1. Berka (for albarka) | <i>How do you do</i> |
| 2. Berka da zua | <i>Welcome</i> |
| Agaishoka | <i>You are saluted. How do you do</i> |
| Ingoya (ingweya) | <i>Reply salutation to an important person</i> |
| Sai gobe | <i>Good-bye till to-morrow</i> |
| Sai wata rana | <i>Good-bye till another day</i> |
| Sai anjima | <i>Good-bye for a short time</i> |
| Allah shi dade da ranka | <i>May God give you long life (to a chief)</i> |
| Gafara ! | <i>I beg your pardon</i> |
| Gafara dai ! | |
| Kaka ka ji da sainyi ? | <i>How do you feel this cold weather ?</i> |
| Lafia, sainyi da godia | <i>Quite well in spite of the cold</i> |
| Kaka ka kara ji da jiki ? Na | <i>How are you feeling ? I am</i> |
| ji sauki (K and Z) | <i>feeling better</i> |
| Allah shi kara maka sauki, | <i>May God increase your health,</i> |
| Amin | <i>Amen</i> |
| Na ji dama. Na samu sauki | <i>I feel better or am well again</i> |
| (Zar) | |
| Allah shi anfana-shi (or -ta) | <i>May God prosper it (on birth of</i> |
| Allah shi keauta | <i>a child)</i> |
| Ka gaishe shi da yini | <i>Say good-night to him</i> |
| Gai mini da ubanka | <i>Salute your father for me</i> |
| Sai ka komo | <i>Good-bye till you come again</i> |

NAMES OF SEASONS, MONTHS, DAYS, AND HOURS

Seasons

Funturu, or Lokachin dari	<i>Cold season, the season of the Harmattan — December and January</i>
Rani	<i>Hot season—March</i>
Basara	<i>Hottest part of the hot season; tornado season — April and May</i>
Damara	<i>Wet season—June to August</i>
Agajere	<i>Hot season after rain—September, October</i>
Kaka	<i>Harvest season—October, November</i>

Months

These are the Arabic months, with the names more or less corrupt—

Moharam	
Safar	
Rabiu lauwai	
Rabiu lahir	
Jimada lula	
Jimada luhura	
Rajab	
Jaaban	
Ramadan, ramalan, or wata-n-azumi	<i>The fast month</i>
Shauwal, wata-n-karama-n-salla	<i>Month of the little prayer</i>
Zulkiida	
Zulhaji, wata-n-baba-n-salla	<i>Month of the big prayer</i>

The corresponding months in the Julian calendar vary from year to year.

Days of the Week

Ran'lahadi	<i>Sunday</i>
Ran'latini	<i>Monday</i>
Ran'talata	<i>Tuesday</i>
Ran'laraba	<i>Wednesday</i>
Ran'alhamis	<i>Thursday</i>
Ran'aljimua, aljima	<i>Friday</i>
Ran'assabit	<i>Saturday</i>

Hours of the Day

Jijifi	<i>First sign of dawn</i>
Kiran salla nafari	<i>Call to the first prayer</i>
Asuba	<i>Dawn</i>
Gari ya waye	<i>Dawn</i>
Sasafe	<i>Very early morning</i>
Safe	<i>Morning (generally)</i>
Hantsi	<i>About 8 a.m.</i>
Walaha	<i>About 10 a.m.</i>
Rana	<i>Day time generally</i>
Rana tsaka	<i>Midday, noon</i>
Zowall	<i>Time soon after midday</i>
Azuhur	<i>About 2 p.m.</i>
Laasar	<i>About 5 p.m.</i>
Maguriba	<i>Evening</i>
Mareche	<i>Evening</i>
Lisha	<i>About 7 p.m., just after sunset</i>
Fadua-r-rana	<i>Sunset</i>
Dere	<i>Night</i>
Tsaka-n-dere	<i>Midnight</i>
Kwana	<i>Sleep. A day of 24 hours</i>

*Verbs, etc., used idiomatically**Che*

Akache da shi	<i>It was called a . . .</i>
Yache da su	<i>He said to them</i>

Chika

Chika bindiga	<i>Load a gun</i>
Wotsika ya chika	<i>The letter is finished</i>
Chika mini alkaweli	<i>Fulfil your promise to me</i>

Chi

Chi gari	<i>Conquer the country</i>
Chi kasua	<i>To market</i>
Anachin kasua	<i>Market is on</i>
Kasua ta chi	<i>"</i>
Fataki sun chi riba	<i>The merchants made a profit</i>
Na chi	<i>I take it (in gambling) or I win</i>
Ku chi gaba kadan	<i>Go a little in front</i>
Chi sarota	<i>Succeed to the sovereignty</i>
Chi lafia	<i>To get into safety : enjoy peace</i>
Chi amana	<i>Misappropriate a trust. Lit., Eat a pledge</i>
Chi laya	<i>Swear on the Koran</i>
Chi ado	<i>Adorn oneself</i>

Da (summary of various meanings)

Da	Relative pronoun, short of "wanda"
Da	<i>Son</i>
Da	<i>Native of</i> , as in "da-n-Kano"
Da	Diminutive, as "da-n-zane," <i>a piece of cloth</i> ; "da-n-kasua," <i>a little market</i> ; "da-n-tumkia," <i>lamb</i>
Da	<i>Freeborn</i>
Da	<i>And</i>
Dā	<i>Of old, formerly</i>
Da	<i>With</i>
Da	<i>When</i> (=saanda)
Da . . . da	<i>Had I . . . I should (not)</i>
Da	<i>Than</i>

Dama

Hanu-n-dama	<i>Right hand</i>
Da dama	<i>A little more</i>
Ya yi dama	<i>It were better</i>
Da dama dama	<i>Moderately</i>
Na ji dama kadan	<i>I feel a little better</i>
Gobe ina zua idan na samu dama	<i>I shall come to-morrow if I get the chance</i>
Ka yi abinda ka ga dama	<i>Do whatever you think best</i>
Ba ni da dama	<i>I have no time to . . .</i>
Dama mun so zua birni bale sariki	<i>We wished all the more to go to the city now that the chief sent for us</i>
ya aiko	
Ka ji dama ya fi jia ?	<i>Do you feel better than yesterday ?</i>
Dā ni talaka ne, yanzu na samu dukia da dama	<i>Formerly I was poor, now I am better off</i>

Damre (daure)

Daura kuka	<i>Raise a cry</i>
Daura ido	<i>Frown</i>
Daura gudu	<i>Take up running</i>
Daura magana	<i>Keep one's word</i>

Dau, *do*=*dauka*. Mostly used in Poetry

Dau Allah, dau Anabi !	<i>By God and the Prophet !</i>
Wajib mu do hayasu (=hainya)	<i>We must take their road</i>

Kai, carry

Ba shi kai ba	<i>It will not do</i>
Ba shi kai hakanan ba	<i>This will not do</i>
Jibi mua kai gida	<i>The day after to-morrow we shall get home</i>
Allah ya worike chiniyansa ta kai	<i>God cured his thigh, it became all right</i>

Kowa ya nomi hatsi (ya) kai baba-n-gari (poet.)	<i>Every one who sows corn (i.e., good deeds) reaches the great city (heaven)</i>
Gobe da safe na kaika wurinda suna bi suna yawo	<i>To-morrow I will take you to the place which they went to to take a walk</i>

(“ Kai ” does not necessarily mean to actually carry)

Enna rana ta kai kana mu kai Kano ? Zata kai chan	<i>Where will the sun be when we reach Kano ? It will be there</i>
Suka iske gulbi, ya kawo rua achikin daji	<i>They came to a water course in the bush, it had water in it</i>

Kara

Ina kara daia	<i>I add one</i>
Ban kara ba zakua	<i>I shall not come again</i>
Ba ya kara ba chewa	<i>He said no more</i>
Aikinsu zaakarasu	<i>Their work shall be increased</i>
Sun che jirigi-n-kasan ba shi kara	<i>They said the train shall not come again from Lagos</i>
tafowa daga Iku	
Allahu shi kara maka alberka	<i>May God increase his blessing on you</i>
Zaki ya yi kuka so-daia, ba shi	<i>The lion cried once, he did not do so again, he died</i>
kara ba, ya mutu	
Ba shi kara ganinsa	<i>He saw him no more</i>
Ba ya kara tashi ba har . . .	<i>He did not get up again until . . .</i>
Ba ta kara koma garesa	<i>She did not return to him again</i>

NOTE.—The noun form of the verb is required after “ kara.”

Maida

Ma maida kansa	<i>He professes</i>
Ya maida kamna gareta	<i>He liked him</i>
Ya mayesda magana	<i>He answered</i>
Suka mayar (=mayas) da mag- ana, suka che masu	<i>They replied and said to them</i>
Ka mayes	<i>Bring (it) back</i>
Ina mayesda wane	<i>I became like so-and-so</i>
Ya maishe shi	<i>He transformed him</i>
Yungwa ta ke maida yaro tsofo	<i>Hunger turns a boy into an old man</i>

Sha

Sha hiska	<i>Take the air</i>
Sha enua	<i>Enjoy the shade</i>
Sha wohalla	<i>Get into trouble</i>
Sha taba	<i>Smoke tobacco</i>

Sa

Ya sa masu wuta	<i>He set fire to them</i>
Na sa ka dilalina	<i>I make you my agent</i>
Ni sashi tafi chikin jirigi, koda shi yerda ko ba yerda ba	<i>I will make him get into the boat whether he is willing or not</i>
Shi ya sa na tashi	<i>He made me get up</i>
Sa kasa	<i>Put it down</i>
Ya sashi chikin sanfo	<i>He placed it in the basket</i>
Na sa wando baki	<i>I wore black trousers</i>
Sariki ya sa akadaura doki surdi	<i>The chief made them saddle the horse</i>

NOTE.—“*Sa*” has a causative force which may be translated in English “*make*” or “*do*.” “*Yi*” is not used in this sense.

Samu

Hainya ta samu	<i>There is a road</i>
Na samu lafia	<i>I am better</i>
Har su samu amsa	<i>Until they reply</i>
Na samesa shina karatu wotikanka	<i>I found him writing your letter</i>

Saura

This is a noun meaning “remainder,” “rest.”

Ya yi saura kadan	<i>There is a little left</i>
I, saura igia biu adamre	<i>Yes, it still wants two ropes to tie them</i>
Da matansa saura shi daia	<i>And of his wives there was only left one to him</i>
Ba sauran kwanaki dayawa nan gaba ba	<i>In not many days' time</i>

Various uses of “Yi,” do, make.

Some of its uses are very idiomatic. One variation of form is found—namely, “*yiwu*.”

Independent

Na yi	<i>I did it</i>
Na yi	<i>He did it or it will do, it is satisfactory</i>
Suna fada da juna ? Sun a yi	<i>Are they fighting amongst themselves ? They are</i>
Ku yi ta yi	<i>Go on with what you are doing</i>
Mu yi ta yi	<i>We will get to work</i>
Ku yi ta tafia	<i>Go on</i>
Kaka zaka yi ?	<i>How will you manage ?</i>
Kamada shi ke yi	<i>How it is done</i>
Rana ta yi	<i>It is daylight</i>

With Direct Object

Na yi shi	<i>I have done it</i>
Mun yi shi da kasa	<i>We made it of earth</i>
Kana yi magana Hausa ?	<i>Do you speak Hausa ?</i>
Mun yi abuta da ni da shi	<i>He and I have become friends</i>
Har ya yi sainyi	<i>Until it gets cool</i>

“Yi” joined with nouns is often translatable by a single verb in English, as—

Yi magana	<i>to speak</i>
Yi zanche	<i>to converse</i>
Yi aiki	<i>to work</i>
Yi munafiki	<i>to deceive</i>
Yi godia,	<i>to thank</i>
Yi tafia	<i>to journey</i>
Yi girima	<i>to grow</i>
Yi alheri	<i>to rejoice</i>
Yi sata	<i>to steal</i>

All of these phrases take indirect objects with prepositions. The indirect object is placed between “yi” and the noun it is attached to if the preposition in question is “ma,” *to*, but after if the preposition is “da,” *with*.

Without Indirect Object

Zuchiana ya yi fari	<i>My heart rejoiced</i>
Zua mutua Ahmadu ya yi sariki	<i>On the death of Ahmadu he became king</i>
Ya yi girima	<i>He has grown up</i>
Ya yi arziki	<i>It is fortunate</i>
Ya yi keao	<i>It is good : that is all right</i>
Ya yi nauyi	<i>It is heavy</i>
Yaro ya yi kama-n-uwansa	<i>The boy is like his mother</i>
Ya yi karatu wonga wochika	<i>He wrote this letter (double object)</i>

*With Indirect Object**Ma*

Ya yi mani munafiki	<i>He cheated (betrayed, deceived) me</i>
Na yi masa alheri	<i>I treated him kindly</i>
Ya yi mani alkawali	<i>He made me a promise</i>
Sun yi masa sata	<i>They stole from him</i>
Sariki ya yi masa kaliye	<i>The king gave him an order</i>
Ya yi mani gudumawa	<i>He came to my help</i>

Giwa, anyi mata rauni a kafa guda	<i>The elephant was only wounded in one leg</i>
Karia ka ke yi mani	<i>You are lying to me</i>
Ya yi mani takarda	<i>He wrote me a letter</i>
Kada ka yi mani karia	<i>Do not lie to me</i>

Da

Ku yi magana da su	<i>Talk to them</i>
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Na

Ya yi mantuwa-r-suna-n-da zomo ya fada masa	<i>He forgot the name that the hare told him</i>
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" Yi " with Nouns used as Prepositions and Adverbs

Ku yi kusa	<i>Come near</i>
Ya yi nisa	<i>It is far</i>

With adverbs

Yi massa	<i>Make haste or do it quickly</i>
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" Yi " with Expressions of Time

Lokachi ya yi mu tashi	<i>It is time, let us start</i>
Da rana ta yi ya mutu	<i>When it was daylight he died</i>
Shekarunsa nawa ? ya yi shekara	<i>How old is he ? He is five. Oh</i>
bial. Aa, ba ya yi ba	<i>no, he is not</i>
Rana ta yi	<i>It is daylight</i>
Ya yi shekara biu	<i>It is two years</i>
Ka yi rana	<i>You are late</i>
Ya yi kwana bokoi	<i>A week passed</i>

" Yi " with the sense of " too much "

Ya yi mani yawa	<i>They are too many for me</i>
Rafi nan ya yi masa fadi	<i>That river is too broad for it</i>
Riga nan ta yi mani kadan (or karami)	<i>The coat is too small for me</i>
Gidanga ya yi kankane	<i>This house is small (or too small)</i>
Kun yi yawa	<i>You were very many</i>

Miscellaneous

Zuchiansa ya yi biu	<i>Doubt was in his heart</i>
Yi itache	<i>Cut or get firewood</i>
Wannan ya yi wanchan	<i>This equals that</i>
Anayi da shi	<i>He is being set upon</i>
Beri kashi chikin chiki ba shi yi maganin yungwa (prov.)	<i>To leave excrement in the belly is not food for hunger</i>
Funtu ya yi darial maitsuma (prov.)	<i>The naked man laughs at the ragged man</i>

Example of the Form "yiwu"

Ta'ala da ya yiwota

The exalted one who made it

"Yi" takes what seems to be the suffix "da" (see derived verbs, class 5) in the sharpened form "ta." If this etymology be correct, it is not in accordance with the common phonetic rules of the language.

Ku yita yi

Go on with what you are doing

Ku yita tafia !

March !

Ku yita tuba !

Repent !

Yita aiki

Accomplish the work

Ku yita kanku

*Do that which appertains to you
or do as you like*

In Sokoto, Zanfara, and Katsina "wo" is commonly used for "yi," as "wo takarda," *send a letter*; "wo yaki," *wage war*.

Examples of Circumlocution

Sariki ya rassu

*The chief is dead**but*, Doki ya mutu*The horse is dead*

Abokina ba shi da lafia

My friend is ill

Wazirin Sokoto ba ya gani yanzu

The vizier of Sokoto is blind

Abokina ba shi da kafa

*My friend is lame**but*, Guragu ne*In speaking of a horse being lame*

Kaka iyalinka ?

*How is your family ? (instead of
asking after a man's wife)*

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